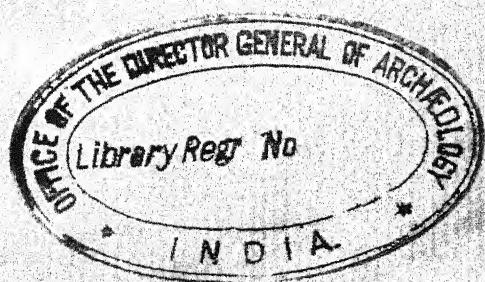


THE PERSIAN MANUAL.

CLARKE.



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THE
PERSIAN MANUAL,
A POCKET COMPANION

INTENDED TO

FACILITATE THE ESSENTIAL ATTAINMENTS OF CONVERSING WITH
FLUENCY AND COMPOSING WITH ACCURACY, IN THE MOST
GRACEFUL OF ALL THE LANGUAGES SPOKEN IN
THE EAST.

PART I.—A CONCISE GRAMMAR OF THE
LANGUAGE,

*With Exercises on its more prominent peculiarities, together with
a Selection of Useful Phrases, Dialogues, and Subjects for
Translation into Persian.*

PART II.—A VOCABULARY OF USEFUL
WORDS,

ENGLISH AND PERSIAN,

SHOWING AT THE SAME TIME THE DIFFERENCE OF IDIOM
BETWEEN THE TWO LANGUAGES.

491.555
BY

CAPTAIN H. WILBERFORCE CLARKE,
Royal Engineers.

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My Uncle, B. M. C.,

WHO ENCOURAGED ME IN

BOYHOOD, YOUTH, AND MANHOOD,

THIS WORK IS, WITH AFFECTION,

INSCRIBED.

at-
as

PREFACE BY THE AUTHOR.

THIS work is divided into Two Parts :—

Part I. Section 1. The Grammar.

„ 2. Progressive Lessons and Exercises.

„ 3. Miscellaneous Dialogues and Exercises.

Part II. Vocabulary.

2. Sections 2 and 3 of Part I. and the whole of Part II. are entirely original.

The Grammar is, in part, compiled from the Persian Grammars by—

Dr. Lumisden, LL.D., 1810.

Mīrza Muḥammad Ibrāhīm Shīrāzī, 1841.

Mr. A. H. Bleeck, 1857.

Dr. D. Forbes, LL.D., 1862.

Its arrangement is entirely new; much original matter has been introduced; and the whole rendered as concisely as possible.

The Exercises and Sentences (English to be turned

into Persian) have been taken from Dr. Forbes' Manual of Hindūstānī. It was considered that these exercises and sentences were possibly as good and as well arranged as any others which could be devised, while, by adopting them for this work, the student would have the advantage of being able to compare the Hindūstānī with the Persian idiom. The great success which Dr. Forbes' Manual of Hindūstānī has obtained was a further inducement to adopt the same plan.

3. The aim throughout this work has been to gather under each sentence as many useful idioms, expressions and synonyms as possible. That portion of a sentence which may be represented by other equivalent expressions is enclosed in brackets; and the equivalent expressions—also placed within brackets and separated by semi-colons—are put at the end of the sentence. Thus, on page 126 of the Vocabulary, against the word "robbed," it is to be understood that the expressions "duzd burda;" "dast-burd-i-duzd gardida;" "ba sirkat rafta;" "duzdida shuda," may each be substituted for the expression "ba duzdi rafta," in the sentence.

This plan of rendering the sentences will, it is believed, give great aid to the student in mastering the language. He will see at a glance the several

ways in which a sentence may be rendered, will observe the force of words, and will be able to compare idiom with idiom.*

4. It has been customary to regard Persian as a language easy of attainment; this is far from being the case. A certain degree of proficiency may easily be reached; but to obtain a thorough knowledge of the language is exceedingly difficult, owing to—

- (a) The vast number of words (said to be 80,000) in the language;
- (b) The ambiguous expressions in which a Persian delights;
- (c) The want of translations;†
- (d) Want of properly qualified teachers.‡

That there are defects in this work is most readily allowed; yet all that care and labour could do to prevent error has been given to the task. The critic will remember that this is the first attempt ever

* In his Hindūstānī Manual Dr. Forbes rendered the English sentence in one way only. For Hindūstānī this may be sufficient; but a rich language, such as the Persian, requires more generous handling.

† The only Persian books translated into English are—the Gulistān, the Anwār-i-Suhaili, and the Shāh-Nāmah.

‡ This is a most serious difficulty as regards Persian and Arabic.

made by anyone to bring out a work, systematically arranged, treating of the rendering of English into Persian.

5. At the present time, the only books which *attempt* to treat of the rendering of English sentences into Persian are the following:—

(a) “The Persian Mūnshī,” by Dosā-Biyā,ī Sūrābjī, a Pārsī.

This book contains 1117 sentences, rendered in Hindūstāni, Sindhī and Persian. The sentences are not arranged alphabetically, nor so as to express the rendering of a certain dominant word; they are simply grouped together under six heads,—Introductory, Mercantile, Medical, Judicial, Military and Miscellaneous.

The work is roughly lithographed on bad Indian paper. The renderings in lithographed oriental character are not easy for a beginner to decipher. But for the arrangement and the way in which it is got up it would be an excellent work. It can be obtained from Messrs. Thacker and Co., of Bombay, for 6½ rupees.

(b) “Modern Persian,” by an Officer of the Haiderabad Contingent, revised by Mīrzā Zainul 'Abadīn Shīrāzī.

This is a small book, printed in Bombay in 1871; it contains 1769 sentences, without any arrangement whatever; the vowel points in the oriental character (which is not transliterated) have all been omitted, making it very difficult for a beginner to pronounce the words. It may be obtained from Messrs. Thacker and Co., of Bombay, for 10 rs.

(c) "The Conversation Manual," by Captain G. Plunkett, R.E.

This is a book, printed in London, containing 670 sentences and a bare list of 1500 words, which are rendered in Hindūstānī, Pushtu and Persian. Roman character only is used. It is a small book and necessarily covers but a small extent of each of the three languages. It may be obtained from Messrs. Richardson and Co., Cornhill, London, for 6 rs.

The three books, briefly described, labour under one defect, which is, that each sentence is rendered in one way only. The student is not afforded the opportunity of contrasting idiom with idiom, word with word; nor of exercising his powers of observation.

The Persian Manual now offered to the public contains:—

In Section 2, Part I.,	555	sentences.
,, 3, Part I.,	333	,,
In Vocabulary, Part II.,	1969	,,
Total number of sentences,	<u>2857</u>	

This number 2857 represents the actual number of English sentences rendered into Persian; but almost every sentence is expressed in several ways. The actual number of Persian sentences probably amounts, *at least*, to $2857 \times 3 = 8671$, all *methodically* arranged.

A bald list of words is of little use; the student requires to know how to use them.* It is hoped that a study of this Manual may save the student much unnecessary drudgery with a native teacher; and that the tables of Persian weights and measures, the digest of regulations regarding examinations in Persian and Arabic, and the lists of Persian and Arabic books may prove useful.

6. I here beg to record the service which I have received, in correcting the proof-sheets of this work, and generally in bringing it out, from—

(a) Maulawi Allāh Baksh, who passed twenty-five years of his life in Persia, acted as Arabic interpreter during the Abyssinian campaign, and is now Instructor in Persian in the High School of Karachi in East India.

(b) Shaikh Muhammad Sādik, Hājīu-l-haramain, a native of Tahrān, who served me in the Abyssinian campaign, and followed my fortunes at divers seasons in India.†

I mention the names of these men not only because they deserve to be named, but also as a gua-

* This is especially the case with regard to Arabic words used in Persian.

† “Hājīu-l-haramain” is the *title* of a Musulmān who has made a pilgrimage to Makkah and Madina.

rantee that the Persian renderings of the sentences are *idiomatic* as well as grammatical.

7. The student's attention is drawn to the excellent manner in which the Work has been got up by the Publishers. I freely acknowledge the great obligation under which I rest for the care and trouble which they have exercised.

H. WILBERFORCE CLARKE,
CAPTAIN, R.E.

Karachi. May 1877

The following Table gives a list of Exercises in this Manual, which will be found rendered in Persian in Forbes' "Persian Grammar." The other exercises have been taken from the "Gulistan" and "Arabian Nights' Entertainment."

No. of Exercise in this Manual.	Forbes' Persian Grammar.	
	Page.	No. of Story.
24	1	5
27	3	14
28	8	30
29	6	22
37	12	50
38	6	23
39	11	39
43	12	41
44	13	43
45	10	35
46	11	37
47	14	46
48	10	36
49	17	51
50	25	66
51	26	67
52	19	55

PERSIAN MANUAL.

PART 1.

SECTION I.

ON THE LETTERS AND PARTS OF SPEECH.

1. The Persian Alphabet consists of thirty-two letters. Of these twenty are common to the Persians and Arabs, eight are peculiar to the Arabs, and four to the Persians.

These thirty-two letters are to be considered as consonants, and are written from right to left; consequently their books and manuscripts begin at what we call the end.

The letters often assume a different form according to their position in the formation of a word. Thus there will be in many cases three distinct forms; namely, the *initial*, the *medial*, the *final*.

In the following Table we have in column 1, the names of the letters in the Persian character; in column 2, the names of the letters in the Roman character; in column 3, the detached forms of the letters; and, in column 4, the corresponding English letters.

THE PERSI-ARABIC ALPHABET.

NAME.	DETACHED FORM.	POWEE.	COMBINED FORM.			EXEMPLIFICATIONS.		
			Final.	Medial.	Initial.	Final.	Medial.	Initial.
الف alif	ا	ا, etc.	ا	ا	ا	جا	بار	آ
بی be	ب	b	ب	ب	ب	شب	صبر	بر
پی pe	پ	p	پ	پ	پ	چپ	سپر	پ
تی te	ت	t	ت	ت	ت	دست	ستر	ت
ئی ئی se	ئ	ئ	ئ	ئ	ئ	خیث	شجر	ئور
جیم jîm	ج	j	ج	ج	ج	روث	بچه	ج
چی che	ج	ch	ج	چ	چ	زنج	زنج	چ
ھی he	ھ	h	ھ	ھ	ھ	روح	حمر	ھر
خی khe	خ	kh	خ	خ	خ	شاخ	فدا	در
DAL dâl	د	d	د	د	د	صاد	ندر	د
ذال zâl	ذ	z	ذ	ذ	ذ	باز	کاعد	ذم
ری re	ر	r	ر	رس	رس	مار	مرد	رم
زی ze	ز	z	ز	ز	ز	باز	گز	زف
ڙی zhe	ڙ	zh	ڙ	ڙش	ڙش	کار	پاپڑ	ز
سین sîn	س	s	س	س	س	باس	بس	سر
شین shin	ش	sh	ش	ش	ش	پاش	پش	ش

THE PERSI-ARABIC ALPHABET.

3

NAME.	DETACHED FORM.	POWER.	COMBINED FORM.			EXEMPLIFICATIONS.		
			Final.	Medial.	Initial.	Final.	Medial.	Initial.
صاد <i>sād</i>	ص	س	ص	ص	ص	صاد	صاد	صَدْ
ضاد <i>zād</i>	ض	ز	ض	ض	ض	ضادر	ضادر	ضَدْ
طوى <i>tū, e</i>	ط	ت	ط	ط	ط	طُوْطُر	طُوْطُر	طَيْ
ظوى <i>zū, e</i>	ظ	ز	ظ	ظ	ظ	حِفَاظ	حِفَاظ	ظَفَر
عَين <i>'ain</i>	ع	'a, etc.	ع	ع	ع	صَنَاعَ	صَنَاعَ	عَسْلَ
غَين <i>ghain</i>	غ	gh	غ	غ	غ	بَاغَ	بَاغَ	غُسلَ
فَي <i>fe</i>	ف	f	ف	ف	ف	كَافَ	كَافَ	فَيْ
فَاف <i>kāf</i>	ق	k	ق	ق	ق	بَاقِ	بَاقِ	قَدْ
كَاف <i>kāf</i>	ك	k	ك	ك	ك	يَكَ	يَكَ	كَنْ
گَاف <i>gaf</i>	گ	g	گ	گ	گ	رَأْگَ	رَأْگَ	گَرْ
لام <i>lām</i>	ل	ل	ل	ل	ل	سَال	سَال	لَبْ
مِيم <i>mīm</i>	م	m	م	م	م	تَهَامَ	تَهَامَ	مَنْ
نُون <i>nūn</i>	ن	n	ن	ن	ن	صَنْ	صَنْ	نَمْ
واو <i>wāw</i>	و	w	و	و	و	بُو	بُو	وَجْدَ
هي <i>he</i>	ه	h	ه	ه	ه	مَاهَ	مَاهَ	هَنْرَ
بي <i>ye</i>	ي	y, etc.	ي	ي	ي	جَاءَي	جَاءَي	بَدَ

2. It will be observed that **ا**, **ه**, **ڻ**, **ڙ**, **ڦ**, **ڻ**, **ڻ**, **ڻ**, do not alter in shape, whether *initial*, *medial*, or *final*; neither do they unite with the letter following to the left. The letters **ب**, **ڦ**, do not alter; but they always unite with the letter following to the left. The eight letters peculiar to Arabic are—**ث**, **ح**, **ص**, **ط**, **ڦ**, **ڻ**, **ڦ**. They appear only in words purely, or originally, Arabic. The four letters peculiar to Persian are **ڦ**, **ڦ**, **ڦ**, **ڦ**.

PRONUNCIATION OF THE LETTERS.

3. **ت t**. The sound of this letter is softer and more dental than that of the English *t*; it is identical with the Sanskrit **ତ**.

ت s is sounded by the Arabs like *th* in the words *thick, thin*; by the Persians as *s* in the words *sick, sin*.

چ ch has the sound of *ch* in the word *church*.

ڪ h is a strong aspirate like *h* in the word *haul*; it is uttered by compressing the lower muscles of the throat.

ڙ kh has a sound like *ch* in the word *loch*, as pronounced by a Scotchman.

ڏ d is more dental than the English *d*.

ڙ z is sounded by the Arabs like *th* in the words *thy, thine*; by the Persians as *z in zeal*.

، *r* is sounded as *r* in the French word *pardon*.

ڇ *zh* is pronounced like *j* in the French word *jour*; or as *z* in the word *azure*.

ش *sh* is sounded as in *shun, shine*.

ص *s* has a stronger and more hissing sound than our *s*.

ض *z* is pronounced by the Arabs as a hard *d* or *dt*; by the Persians as *z*.

ٻ, ڏ *t* and ڙ *z* in Persian are sounded like ٿ *t*, and ڙ *z*.

غ *gh* is like the letter *r* as pronounced by a Scotchman.

ق *k* resembles the letter *c* in *cup, calm*.

ڭ *k* is sounded like *k* in *king, kalendar*.

گ *g* is sounded like *g* in *go, give*; never as *g* in *gem, gentle*.

ل *l* is sounded like *l* in *law*. When *alif* is combined with it, the two take the form of ڱ or ڻ.

ن *n* at the beginning of a word, or syllable, is sounded like *n*; at the end of a word or syllable, if preceded by a long vowel, it has a soft nasal sound like that of *n* in the French word *garçon*. When followed by the labials ٻ *b*, ڦ *p*, ڻ *f*, it assumes the sound of *m*, as in the word گنبد, *gumbad*, not *gunbad*.

ه *h* is an aspirate like *h* in *heart, hand*; but at the end of a word, if preceded by the short vowel

PRONUNCIATION OF THE LETTERS.

fatha), it has no sensible sound, as in دَانْدَ, *dānād*, grain." In this case, it is called هَائِي مُخْتَفِي *hā'i mukhtafī*, or *obscure h*.

In a few words, where the *fatha* is a substitute for the long vowel *alif*, the final *s* is fully sounded;

شَ shah [for شَاهَ shāh] "a king."

مَ mah [for مَاهَ māh] "a month."

رَ rah [for رَاهَ rāh] "a road."

ه is sounded in دَاهَ dah, "ten," and all its compounds. It is imperceptible in the words خَ ki and خَيَّ hi, with their compounds, whether conjunctions or nouns. A Persian word ending in the obscure *h* will have the *h* omitted when written in Persian characters; as نَامَهَ nāma [not *nāmah*] "a r," or "written communication."

It is difficult to distinguish between the sounds of the letters forming one of the following pairs:—

ث س ص ز ض ظ ت ط ع ا ح

The Persians never attempt to pronounce them like the Arabs; they content themselves by sounding them according to the Persian letters, to which they nearly assimilate.

Observation—

5. When *s* and *h*, or *z* and *h*, represent two separate letters following each other, as in *لَهُلَّا* *as,hal*, “more or most easy,” and *هَرَبَ* *az,hár*, “plants,” a comma will be inserted, as shown in the examples.

At the end of Arabic words *s h* is often marked with two dots, thus *سْه*, and sounded like *t*. In such words the Persians generally convert the *سْ* into *تْ t*; sometimes they leave the *سْ* unaltered, and frequently they omit the two dots, in which case the letter becomes imperceptible in sound.

VOWELS AND ORTHOGRAPHICAL SIGNS.

6. The primitive vowels in Arabic and Persian are three in number.

The first is called *fatha*, and is written thus *ـ*, over the consonant to which it belongs. It is represented by the letter *a* in calendar.

The second is called *kasra*, and is written thus *ـ*, under the consonant to which it belongs. It is represented by the letter *i* in *sip*, or *fin*. In the Roman character it is represented by *i* unaccented.

The third is *zamma*, which is written thus *ـ*, over its consonant. Its sound is like that of *u* in the words *pull*, *push*; or like *oo* in *foot*, *hood*;

VOWELS AND ORTHOGRAPHICAL SIGNS.

s sound is never that of *u* in *use*, *perfume*. In the oman character it is represented by *u* unaccented.

In Persian these three short vowels are called spectsively—

زبر zabar, "above."

زير zer, "beneath."

پيش pesh, "in front."

7. When a consonant is accompanied by one of the three vowels, *fatha*, *kasra*, or *zamma*, it is said be متحرک mutaharrik, or moveable.

In Persian and Arabic, the first letter of a word always accompanied, or moveable, by a vowel. Then, in the middle or at the end of a word, a consonant is not accompanied by a vowel, it is said be ساكن sakin, quiescent, or inert. Thus in the word مردم mardum, the μ is moveable by *fatha*; ν is inert, having no vowel; σ is moveable by *zamma*, and, finally, the μ is inert. The symbol \circ , called جزم jazm, is placed over a consonant to show that it is inert, as in the example مردم $\overset{\circ}{\sigma}$ marim, "a man."

In Persian the last letter of a word is generally inert; hence *jazm* is omitted.

THE CONSONANTS ل, ع, و, AND ي.

8. At the beginning of a word or syllable ل (*alif*) depends for its sound on the accompanying vowel.

ع ('ain) depends for its sound on the accompanying vowel; its place of utterance is in the lower muscles of the throat, thus:—

أَبْ 'ab, عِبْ 'ib, عُبْ 'ub,

are different in sound from

أَبْ ab, اِبْ ib, أُبْ ub.

و (wāw) has the sound of *w* in the words *wé*, *went*.

The modern Persians pronounce the *wāw* like *v* in words such as شَوَّم shavam, شَوَّي shavē.

ي (yā) is, in sound, like *y* in the words *you*, *yet*.

LONG VOWELS OR LETTERS OF PROLONGATION.

9. When ل, inert, is preceded by a letter moveable by *fatha*, the *fatha* and *alif* coalesce and give a lengthened sound, as كَ kār, "work;" the sound is like that of *a* in *war*.

Alif, inert, is always preceded by *fatha*; hence

10 LONG VOWELS OR LETTERS OF PROLONGATION.

alif, not beginning a word or syllable, has always a lengthened sound.

10. When , inert, is preceded by a consonant moveable by *zamma*, the *zamma* and , coalesce and form a sound like *u* in *rule*.

When ,*, inert, is preceded by a consonant, moveable by *fatha*, the *fatha* and , coalesce, and form a sound like *ou* in *sound*.

When , inert, is preceded by a consonant move-

* When , is preceded by خ, moveable by *fatha* and followed by *alif*, the sound of و is almost imperceptible, as in the words—

خواب *khwāb*, "sleep," pronounced *khāb*.

خواهم *khwāham*, "I desire," pronounced *khāham*.

In such cases the و will not be sounded, and in the Roman character it will be represented by *w*.

When و, preceded by خ, moveable by *fatha*, and sometimes by *zamma*, or *kasra*, is followed by any of the nine letters:— ي د ر ز س ش ن پ, the و occasionally loses its sound, as in the words:—

خود pronounced *khad*, not *khaud* or *khawad*.

خود pronounced *khud*, not *khūd*.

خوش pronounced *khesh*, not *khivesh*.

This rule applies only to words purely Persian. In the Roman character, the *w* will in such words be omitted, and the vowel marked with a dot, as *khud*.

able by *kasra*, no union takes place, and the , retains the sound of *w*, as سوَّا (*sīwā*).

11. When ي (yā), inert, is preceded by a consonant moveable by *kasra*, the *kasra* and *yā* unite and form a long vowel, like *i* in the word *machine*.

This sound of *yā*, is called *yā,e m'arūf*, “familiar *yā*.” In Persia *yā* has sometimes the sound of *ea* in the word *bear*; this sound is called *yā,e majhūl*, “unknown *yā*,” or *yā,e 'ajamī*, i.e. “Persian *yā*.”

When ي (yā), inert, is preceded by a consonant moveable by *fatha*, the *fatha* and *yā* unite and form a diphthong like *ai* in the German word *kaiser*, or as *i* in *wise*.

When ي (yā), inert, is preceded by a consonant, moveable by *zamma*, no union takes place ; and the *yā* retains its sound of *y*, as in the word مُيسَّر *muyassar*, “obtainable.”

SUMMARY.

12. From what has been said we have :—

Three short vowels, باد *bad*, بید *bid*, بود *bud*;

Three long vowels, باد *bād*, بید *bīd*, بود *būd*;

Two diphthongs, باید *baid*, بود *baud*;

Two long vowels peculiarly *majhūl*, “unknown,” or *'ajamī*, “Persian,” بیل *bel*, روز *roz*.

RULES FOR READING.

13. There are very few Persian works, manuscript or printed, in which all the vowels are marked.

The primitive short vowels ۱, ۲, ۳, as well as ۴ and ۵ are almost always omitted. The following remarks may be of service :—

(a) The last letter of every word is inert, hence the mark ۶ (jazm) is omitted.

(b) The short vowel ۷ (fatha) is of more frequent occurrence than kasra or zamma; hence, in printing, it is omitted.

(c) The short vowel ۸ (fatha) should be supplied for every consonant in a word, except the last and those marked with ۹, or one of the vowels.

(d) The letters ۰, ۱, ۲, ۳, are generally inert, when not initial; hence they are not marked with jazm.

(e) When ۰, ۱, ۲, not initial, are moveable consonants they are marked with their proper vowels.

(f) When ۰, (wāw) or ۲ (yā) follow a consonant unmarked by a short vowel, or by jazm, they have the majhūl or 'ajamī sound ; as—

مَوْرٌ mor, "an ant." | شَيْرٌ shir, "a lion."

(g) When ۰, is preceded by a consonant moveable by zamma, and yā by a consonant moveable by kasra, the sound is m'arūf, or known ; as—

سُودٌ sūd, "gain." | شِيرٌ shir, "milk."

(h) When *wāw* and *yā* follow a consonant marked with *jazm*, they are consonants, and are sounded as, (*w*) and ي (*y*).

(i) When *wāw* and *yā* follow a consonant, moveable by *fatha*, they form diphthongs ; as—

قوم kaum, "a tribe." | سير sair, "a walk."

14. Some symbols have still to be noticed. They are :—*madda*, *hamza*, *tanwīn*, *tashdīd*, the definite article of Arabic nouns, and *wasla*.

(a) مدد (*madda*) [—] signifies extension, and when placed over an *alif* gives it a broad and open sound, almost equivalent to that of *a* in *water*. The *madda* is used to avoid the meeting of two *alifs* at the beginning of a word.

Thus, instead of اب, the Persians write آب āb, "water."

(b) همزة (*hamza*) [ء or ئ] is used, instead of *alif*, when one syllable of a word ends with a vowel, and [according to our ideas of orthography] the following syllable begins with a vowel ; that is, virtually with an *alif*. Thus we have :—

پاے pā,e, instead of پای پایي;

فائدہ fā,ida, instead of فاڈہ .

In Persian the sound of *hamza* is that of *alif*; in Arabic the sound of *hamza* is that of 'ain. Strictly,

hamza ought to be used whenever a syllable, beginning with a vowel, is added to a root in the way of inflexion, as :—

دِيْدِيمْ *dīdem*, “we saw,” from root, *dīd*;

بَدَئِيْ *bādī*, “badness,” from root, *bad*.

This rule is seldom observed.

Practically, *hamza* in the middle of a word is equivalent to our hyphen in such words as *re-open*.

At the end of words, terminating in the imperceptible *s*, *hamza* has the sound of *e*.

In the Roman character, *hamza* will be represented by a comma between the vowels, as in فَأَنْدَلَ
fā,ida.

(c) تنوين (*tanwīn*) [፩, ፪, ፫] signifies the using of the letter ن. It is formed by doubling the vowel point of the last letter of a word. The vowel is then pronounced as though it terminated in ن, *n*. In the Roman character it will be represented by *n*. In Arabic, *tanwīn* serves to mark the inflexion of nouns; thus the symbol :—

፩ (double zamma)	marks the nominative	sing. &
፪ (double kasra)	marks the genitive	
፫ (double fatha)	marks the accusative	

In Persian only the ፩ (double fatha) (accusative form) is used, and that adverbially; as—

تَخْمِينًا takhmīnā, “by valuation.”

اتِّفَاقًا ittifāqā, “by chance.”

The symbol ز (double fatha) requires *alif*, which, however, does *not* prolong the sound of the last syllable.

The ل is *not* required when the word ends with ز (hamza) or ة, as :—

شَيْئًا shai-an, “willingly,”

حَكْمًا hikmatan “skilfully;”

nor when the word ends with يā, surmounted by *alif* [in which case *alif* only is pronounced] ; as,

هَوْيًا hawa-an, “lovingly.”

Without *tanwīn* the *alif* is sounded like the *alif* of prolongation, as :—

عَالِيٌ ta'ālā “God.”

عَقْبَى 'ukbā, “end,” “futurity.”

In the Roman character this symbol will be represented by *a* or *ā*.

(d) تَسْدِيد (tashdīd) [ز], or “corroboration,” doubles the letter over which it is placed; as—

خَرْمٌ khurram, “joyful;” مُحَمَّدٌ Muhammad.

(e) ال ; this Article is used only before Arabic

Nouns. If the Noun begins with any of the fourteen letters ن ل ظ ط ض ص ش س ز ر ذ د ث ت the ل of the Article assumes the sound of the initial letter of the Noun, which is then marked by *tashdīd*; thus—

النور, “the light,” is pronounced *an-nūru*.

الشمس “the sun,” is pronounced *ash-shams*.

الدین “the faith,” is pronounced *ad-dīn*.

The ل must *always* be written, though it has lost its own sound.

When the Noun begins with ل the ل of the Article is omitted, and the initial ل of the Noun is marked by *tashdīd*, as :—

الليلة *al-lailatu*, “the night,” instead of **الليلة**.

(f) **وصله** (*wasila*) [وصله], implies conjunction, and is only inscribed over an initial *alif*, in Arabic Nouns, to mark union with the preceding vowel ; as—

امير المؤمنين *amīru-l-nūminīn*, “Commander of the Faithful.”

صلاح الدين *Salāhu-d-dīn*, “Saladin, or Peace of Religion.”

SUBSTANTIVES, ADJECTIVES, AND PRO-NOUNS.

15. The Grammarians of Arabia and Persia

reckon three parts of speech: the Noun, *ism*; the Verb, *fīl*; and the Particle, *harf*.

The Noun includes substantives, adjectives, pronouns, and participles.

The Verb agrees in its nature with ours.

The Particle includes adverbs, prepositions, conjunctions, and interjections.

GENDER.

16. Males* are masculine, females are feminine, and all other words are of no gender.

* Animals have different names to express the male or female; thus—

مرد <i>mard</i> , "a man."	زن <i>zan</i> , "a woman."
پسر <i>pisar</i> , "a son."	دختر <i>dukhtar</i> , "a daughter."
خروس <i>khurūs</i> , "a cock."	ماکیان <i>mākiyān</i> , "a hen."
غوج <i>ghūch</i> , "a ram."	میش <i>mesh</i> , "an ewe."

Animals have sometimes نر (*när*), "male," and مادہ (*māda*), "female," affixed or prefixed to them, as:—

شیرنر <i>sher-i-nar</i> , "a lion."	شیرمادہ <i>sher-i-māda</i> , "a lioness."
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گاؤں <i>gāw-i-nar</i>	مادہ گاؤں <i>māda gāw</i> , "a cow."
نر گاؤں <i>nar-gāw</i>	

Arabic Nouns frequently form the feminine by adding the imperceptible *s* (*h*), as:—

ملک <i>malik</i> , "a king."	ملکہ <i>malika</i> , "a queen."
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FORMATION OF THE PLURAL.

17. Nouns denoting rational beings form the plural by adding ان (*ān*) to the singular, thus:—

پدر *padar*, “a father,” plur. پدران *padarān*.
مادر *mādar*, “a mother,” plur. مادران *mādarān*.

Nouns denoting animals usually form the plural by adding *ān*, sometimes *hā*, as:—

آسپ	<i>asp</i> , “a horse,”	{	اُسپان	<i>aspān</i> . اُسپها
			،	،
مرغ	<i>murgh</i> , “a bird,”	{	مرغان	<i>murghān</i> .
شتر	<i>shutur</i>	{	شتران	<i>shuturān</i> .
اشتر	<i>ushtur</i>	{	شترها	<i>shuturhā</i> .

Nouns denoting inanimate objects form the plural by adding *hā* to the singular, and rarely *ān*; as—

قلم *kalam*, “a pen,” plur. قلمها *kalamhā*.
گل *gul*, “a flower,” ” گلها *gulhā*.

درخت (dirakht), “a tree,” { درختها *dirakhthā*.
درختان ” *dirakhtān*.

OBSERVATIONS ON THE AFFIX *ān*.

18. If the noun ends in ل (ā), or ئ (ū), or ئ (o), the letter ي is inserted before ان (*ān*) to prevent

the hiatus. Sometimes, though rarely, the letter ي is omitted after و; as—

دَانَا dānā, "a page," plur. دَانِيَان dānāyān.

پَرِيزِيَّا پَرِيزِيَّا parī-rū, "fairy-faced," plur. پَرِيزِيَّا parī-rūyān.

بَازُو bāzū, "the arm," plur. بَازُووْا بَازُووْا bāzūwān.

In nouns ending in obscure ئ (h), the ئ is changed into گ, as:—

فَرِشْتَةٌ firishta, "an angel," plur. فَرِشْتَكَان firish-
tagān.

بَچَّهٌ bachcha, "a child," plur. بَچَّهَانَ bachchagān.

Sometimes the ئ is retained; as—

مُرْدَهٌ murda, "dead," plur. مُرْدَهَانَ murdahgān.

When ئ is preceded by a long vowel the plural is formed in the usual way; as—

پَادِشَاهٌ pādshāh, "a king," plur. پَادِشَاهَانَ pād-shāhān.

OBSERVATIONS ON THE AFFIX *hā*.

19. In nouns ending in the obscure ئ (h) the ئ disappears; as—

نَامَهٌ nāma, "a letter," plur. نَامَهَانَ nāmahā.

خَانَهٌ khāna, "a house," خَانَهَانَ khānahā.

If the *i* is preceded by a long vowel, the *s* is retained; as—

sī, rāh, "a road," *piur. ləsī, rūhhū.*

FINAL OBSERVATIONS.

20. Arabic words may have the Persian or the Arabic form of plural; thus—

	<i>Sing.</i>	<i>Persian Pl.</i>	<i>Arabic Pl.</i>
defect .	aibhā	عَيْبٌ 'aib	عَوَّابٌ 'awā, i'b
viceroy	nā, ibān	نَّا بٌ nā,ibān	نُوَّابٌ nūwāb
a book	kitābhā	كِتَابٌ kitābhā	كُتُبٌ kutub
a labourer	'āmilān	عَمَلَانٌ 'āmilān	عَمَلَةٌ 'amalat

In imitation of the feminine plural of Arabic nouns, names applicable to females, or to things without life, sometimes form the plural by the affix ات (*āt*) or يات (*iyyāt*) ; as—

	<i>Sing.</i>	<i>Plur.</i>
a favour . . .	<i>nawāzish</i>	<i>nawāzishāt</i>
an anecdote . . .	<i>nakl</i>	<i>naklyāt</i>

When the word ends in imperceptible س (h) the affix becomes حات (jat), the letter س being omitted;

	Sing.	Plur.
a letter, or written communication	$\left\{ \begin{array}{l} nāma \\ nāmajāt \end{array} \right.$	$nāmajāt$
" a fort	$\left\{ \begin{array}{l} nawishta \\ k'ila \end{array} \right.$	$\left\{ \begin{array}{l} nawishtajāt \\ k'ilajāt \end{array} \right.$

These terminations, *āt*, *iyāt*, and *jāt*, are considered vulgar, and are rarely used.

FORMATION OF THE CASES.

21. There is only one declension of Persian Nouns; it is extremely simple. The cases are formed as follows:—

(a) The Accusative, by adding *l*, (*rā*) to the nominative (singular or plural); often the *rā* is omitted, and the accusative has then the same form as the nominative.

(b) The Dative, by adding *rā* to the nominative; and sometimes [omitting *rā*] by prefixing *ba*, "to" or "for." The prefix *ba* (*ba*) is chiefly used when an accusative, requiring *rā*, occurs in the sentence.

(c) The Vocative, by prefixing the interjection *ai* (*ai*) to the nominative; and sometimes, in poetry, [omitting *ai*] by adding *alif*, as:—

ای مرد *ai mard*, "O man!"

دوستا *dostā*, "O friend!"

بلبل *bulbulā*, "O nightingale!"

(d) The Ablative, by prefixing to the nominative (singular or plural) the preposition **ا** (az).

(e) The Genitive, by the juxtaposition of two substantives; the thing possessed comes first, with its final letter sounded with *kasra*, called **کسره ایضاً** *kasra,e izāfat*; thus—

پسر ملک *pisar-i-malik*, “the son of the king.”

کتاب پسر ملک *kitāb-i-pisar-i-malik*, “the book of the king’s son.”

If the governing word ends in **ا** or **و**, the Persians use (1) **ی** *majhūl* with **ه** *hamza*; (2) or **ه** *hamza* alone with **ك** *kasra*, expressed or understood; as—

جاء پدر or **جاے پدر** *jā,e padar*, “the place of the father.”

پاہ مرد or **پاے مرد** *pā,e mard*, “the foot of the man.”

روہ پسر or **روے پسر** *rū,e pisar*, “the face of the son.”

بوہ گل or **بوي گل** *bū,e gul*, “the scent of the rose.”

In practice, when **ی** *majhūl* is used, **ه** *hamza* is suppressed; as **پاہ مرد** *pā,e mard*; **روہ پسر** *rū,e pisar*.

If the governing word ends with the obscure **ه** (*h*), or the long vowel **ی** (*i* or *e*), the Persians

use the mark $\underline{\text{س}}$ *hamza* with $\underline{\text{س}}$ *kasra* expressed or understood; as—

$\underline{\text{خ}}\underline{\text{ا}}\underline{\text{ن}}\underline{\text{ه}}\underline{\text{ا}}\underline{\text{م}}\underline{\text{ر}}\underline{\text{د}}$ *khāna,e mard*, “the house of the man.”

$\underline{\text{م}}\underline{\text{ا}}\underline{\text{ه}}\underline{\text{ي}}\underline{\text{ه}}\underline{\text{ر}}\underline{\text{ا}}$ *mīhī,e daryā*, “the fish of the sea.”

$\underline{\text{ب}}\underline{\text{ن}}\underline{\text{د}}\underline{\text{ه}}\underline{\text{ه}}\underline{\text{خ}}\underline{\text{د}}\underline{\text{ا}}$ *banda,e khudā*, “the servant of God.”

Observe that both $\underline{\text{س}}$ and $\underline{\text{ى}}$ are pronounced as *yā,e majhūl*.

DECLENSION OF NOUNS.

22. *Kārd*, “a knife.”

Sing.	Plur.
Nom. <i>kārd</i> .	<i>kārdhā</i> .
Gen. { $\underline{\text{س}}$ <i>i-kārd</i> . $\underline{\text{ى}}$ <i>e-kārd</i> . $\underline{\text{س}}$ <i>e-kārd</i> .	<i>i-kārdhā</i> . <i>e-kārdhā</i> . <i>e-kārdhā</i> .
Dat. <i>kārd-rā</i> .	<i>kārdhā-rā</i> .
„ <i>ba kārd</i> .	<i>ba kārdhā</i> .
Acc. <i>kārd-rā</i> .	<i>kārdhā-rā</i> .
„ <i>kārd</i> .	<i>kārdhā</i> .
Voc. <i>ai kārd</i> .	<i>ai kārdhā</i> .
Abl. <i>az kārd</i> .	<i>az kārdhā</i> .

Similarly, every substantive may be declined. The only questions to be satisfied are, whether $\underline{\text{ان}}$ (*ān*) or $\underline{\text{ه}}$ (*hā*) is to be added for the plural, and

whether ـ, ـى, or ـه is to be used for the genitive. (*Vide* pars. 20 and 21.)

THE ARTICLE.

23. In Persian there is no Article.

مَرْد *mard*, may signify "man," or "*the man*," according to the context.

A substantive may be made definite by adding *yā,e* *majhūl*, or *yā,e wahdat*, i.e. the *yā* of unity, thus:—

مردی *marde*, "a certain man."

زنی *zane*, "a certain woman."

كتابي *kitābe*, "a certain book."

If the noun ends in ـ quiescent, the symbol ـ (hamza) may be added; as—

بچه *bachcha*, "a child."

بچه *bachcha,e*, "a certain child."

If ـ be preceded by long *alif*, ـى (*yā,e majhūl*) is retained, as:—

پادشاه *pādshāh*, "a king."

پادشاهي *pādshāhe*, "a certain king."

Observation.—Since an abstract noun is formed

by adding *yā* with *kasra*, i.e. *yā,e ma'rūf*, to any adjective, or appellative noun, ambiguity may occasionally arise. Thus the difference between—

بادشاہی *bādshāhe*, “a certain king,”

بادشاہی *bādshāhī*, “sovereignty,” or “royal,”

can be distinguished; but it often happens that the mark *kasra* is, through negligence or custom, omitted. In such a case the context alone can indicate the proper meaning.

ADJECTIVES.

24. Persian adjectives are indeclinable; in construction they *follow** their substantives, to which they are connected by ڻ (*kasra*), ۽ (*yā,e majhūl*), or ۽ (*hamza*), as:—

مرد نیک *mard-i-nek*, “a good man.”

روی خوب *rū,e khub*, “a fair face.”

بندۂ خدا *banda,e khudā*, “a servant of God.”

DEGREES OF COMPARISON.

25. The comparative degree is formed by adding تر (*tar*) to the positive, and the superlative by adding ترین (*tarīn*), as:—

* See p. 90.

خوب *klūb*, "fair." | خوبتر *klūbtar*, "fairer."
خوبترین *khūbtarīn*, "fairest."*

Arabic adjectives (if triliteral) form the comparative and superlative degrees by prefixing *l* to the triliteral root, as:—

حسن *hasan*, "beautiful."

احسن *aḥsan*, "more, or most, beautiful."

عظيم *azīm*, "great."

اعظم *a'zam*, "more, or most, great."

Generally the Arabic adjectives in Persian form the degrees of comparison in the Persian manner; as—

fazl, "excellent."

afzal-tar, or *fazl-tar* (Pers.) } "more excellent."
afzal (Arabic) } lent."

fazl-tarīn (Pers.) } "most excellent."
afzal (Arabic) }

* *Tar* and *tarīn* may be written with the word or separately; *tarīn* is sometimes contracted to *īn*; as—

بیهین *bihīn*, "best," for بیترين *bihtarīn*.

Tar and *tarīn* are also added to prepositions and adverbs; as—

bar, "upon," *bar-tar*, "higher," *bar-tarīn*, "highest;"
zer, "below," *zertar*, "lower," *zertarīn*, "lowest."

PRONOUNS.

26. First Person—*man*, "I."

	<i>Singular.</i>	<i>Plural.</i>
Nom.	<i>man.</i>	<i>mā.</i>
Gen.	$\begin{cases} \text{— } i\text{-man.} \\ \text{— } e\text{-man.} \\ \text{— } \dot{e}\text{-man.} \end{cases}$	$\begin{cases} \text{— } i\text{-mā.} \\ \text{— } e\text{-mā.} \\ \text{— } \dot{e}\text{-mā.} \end{cases}$
Dat.	<i>marā.</i>	<i>mā-rā.</i>
„	<i>ba man.</i>	<i>ba mā.</i>
Acc.	<i>marā.</i>	<i>mā-rā.</i>
Voc.	(nil.)	(nil.)
Abl.	<i>az man.</i>	<i>az mā.</i>
„	<i>bā man.</i>	<i>bā mā.</i>
„	<i>bar man.</i>	<i>bar mā.</i>

Second Person—*tū*, "thou."

	<i>Singular.</i>	<i>Plural.</i>
Nom.	<i>tū.</i>	<i>shumā.</i>
Gen.	$\begin{cases} \text{— } i\text{-tū.} \\ \text{— } e\text{-tū.} \\ \text{— } \dot{e}\text{-tū.} \end{cases}$	$\begin{cases} \text{— } i\text{-shumā.} \\ \text{— } e\text{-shumā.} \\ \text{— } \dot{e}\text{-shumā.} \end{cases}$
Dat.	<i>turā.</i>	<i>shumā-rā.</i>
„	<i>ba tū.</i>	<i>ba shumā.</i>
Acc.	<i>turā.</i>	<i>shumā-rā.</i>
Voc.	<i>ai tū.</i>	<i>ai shumā.</i>
Abl.	<i>az tū.</i>	<i>az shumā.</i>
„	<i>bā tū.</i>	<i>bā shumā.</i>
„	<i>bar tū.</i>	<i>bar shumā.</i>

Third Person—وَلَهُ o, "he."

Singular.	Plural.
Nom. o.	eshān.
Gen. $\left\{ \begin{array}{l} i-o. \\ e-o. \\ e-o. \end{array} \right.$	$\left\{ \begin{array}{l} i-eshān. \\ e-eshān. \\ e-eshān. \end{array} \right.$
Dat. o-rā.	eshān-rā.
„ bā o.	bā eshān.
Acc. o-rā.	eshān-rā.
Voc. (nil.)	(nil.)
Abl. az o.	az eshān.
„ bā o.	bā eshān.
„ bar o.	bar eshān.

The third person has, in the singular, the form وي wai, and sometimes اوی o,e; and, in the plural, اوشان oshān and شان shān.

When the third person represents a lifeless thing, the demonstratives آن an, and این īn, with their plurals, آنها ānhā and اینها īnhā, are used, as will presently be seen.

27. The possessive pronoun may be rendered by the suffixes—

ام am, my; آت at, thy; اش ash, his.

مان mān, our; تان tān, your; شان shān, their.

When the noun ends in ل or و long, the ل of the termination is rejected and ي inserted in its place; as—

پایم، *pāyam*, my foot.

میت مويت *mūyat*, thy hair.

رویش رویش *rūyash*, his face.

When the noun ends in quiescent ة, *alif* is retained; as—

خانه آم *khāna-am*, my house.

خانه ات *khāna-at*, thy house.

خانه اش *khāna-ash*, his house.

In other cases *alif* is rejected; as—

پدر من *padaram*, or پدر ام *padar-i-man*, my father.

پدر تو *padarat*, or پدر تُو *padar-i-tū*, thy father.

پدر او *padarash*, or پدر او *padar-i-o*, his father.

پدر ما *padar-i-mān*, or پدر ما *padar-i-mā*, our father.

پدر شما *padar-i-tān*, or پدر شما *padar-i-shumā*, your father.

پدر ايشان *padar-i-shān*, or پدر ايشان *padar-i-eshān*, their father.

RECIPROCAL PRONOUN, دُخْلَهُ *khud*, "self."

28. *man khudam* or *man khud*, I myself.

tū khudat or *tū khud*, thou thyself.

o khudash or *o khud*, he himself.

mā khud-i-mān or *mā khud*,* we ourselves.

shumā khud-i-tān or *shumā khud*,* you yourselves.

eshān khud-i-shān or *eshān khud*, they themselves.

The reciprocal pronouns are thus used:—

kitāb-i-khudam, my own book.

kalam-i-khudat, thy own pen.

asp-i-khudash, his own horse.

jāmīh ,e khud-i-mān, our own cups.

kharān-i-khud-i-tān, your own asses.

ṣandūkhū ,e khud-i-shān, their own boxes.

DEMONSTRATIVE PRONOUNS.

29. + این *īn*, this (for persons or things).

اینها *īnhā*, these (for persons or things).

* These forms are rarely used.

+ When *ba* is placed in close connection with *ān* or *īn*, the *madda* of آن and the initial *alif* of این are replaced by د, as—

بَدَان *badān*, to that. | بَدِين *badīn*, to this.

After the words *bar*, "on;" *dar*, "in;" *az*, "from;" *chān*, "like," the initial ل of او ایشان, او ایشان, and the *madda*

این *īnān*, these (for persons only).

آن *ān*, that (for persons or things).

آنها *ānhā*, those (for persons or things).

آنان *ānān*, those (for persons only).

Examples—

این مرد *īn mard*, this man.

این مردان *īn mardān*, these men.

آن کتاب *ān kitāb*, that book.

آن کتابها *ān kitābhā*, those books.

When *īn* is prefixed to a noun, so as to form one word, it is sometimes changed into *im*; as—
imrūz, “this day;” *imshab*, “this night;” *imsāl*, “this year.”

INTERROGATIVE PRONOUNS.

30. There are three in number:—

of آن are rejected, when they are closely connected with the preceding word; as—

درو *dar o*, in him.

بریشان *bar eshān*, on them.

ازو *az o*, from him.

چونو *chūn o*, like him.

دران *dar ān*, in that.

درین *dar īn*, in this.

RE	<i>ki</i> , who? <i>kirā</i> , whom? to whom? (applicable to persons.)	Sing. or Plural.
28. n	<i>chi</i> , what? <i>chirā</i> , what? to what? why?	
<i>tū</i>	(applicable to things.)	
<i>o</i>	<i>kudām</i> , which? out of any number; as—	
<i>mi</i>	<i>kudām shāks</i> , which person?	
<i>sh</i>	<i>kudām rūh</i> , which road?	
<i>esi</i>		

Th

INDEFINITE PRONOUNS.

31. These are all indeclinable.

29

<i>chand</i> , some.	<i>harchi</i> , whatsoever.
<i>yak</i> , one, some one.	<i>har kujā</i> or <i>harjā</i> , wheresoever.
<i>shakhs</i> , a person.	
<i>kas</i> , some one.	<i>harkas</i> , everybody.
<i>hech</i> , any.	<i>haryak</i> , everyone.
<i>hama</i> , all.	<i>hardū</i> , both.
<i>tane chand</i> , sundry individuals.	<i>har chīz</i> , whatsoever thing.
<i>har</i> , every, all.	<i>har shab</i> , every night.
<i>har anki</i> or <i>harki</i> , who-soever.	<i>har rūz</i> , every day.
<i>har kudām</i> , whosoever, whichsoever.	<i>har wakt</i> , whensoever.
	<i>bahar hāl</i> , however.

the

;

RELATIVE PRONOUNS.

32. There are no Relative Pronouns; the particles *ki*, for persons, and *chi*, for things, are

sometimes regarded as relatives. This matter will be considered in the Syntax.

THE VERB.

33. There is only one conjugation.

All the tenses are formed from the root, or from the infinitive, as will be seen from the following example of the Verb *رسیدن*, *rasīdan*, "to arrive;" root *رس*, *ras*.

TENSES OF THE ROOT.

Aorist.

"I may, or can, arrive."

Singular.	Plural.
1. <i>rasam</i>	<i>rasem.</i>
2. <i>rasī</i>	<i>rased.</i>
3. <i>rasad</i>	<i>rasand.</i>

Present Tense.

"I arrive, or am arriving."

1. <i>mī-rasam</i>	<i>mī-rasem.</i>
2. <i>mī-rasī</i>	<i>mī-rased.</i>
3. <i>mī-rasad</i>	<i>mī-rasand.</i>

Simple Future.

“I shall, will, or may arrive.”

Singular.	Plural.
-----------	---------

- | | |
|--------------------|-------------------|
| 1. <i>bi-rasam</i> | <i>bi-rasem.</i> |
| 2. <i>bi-rasī</i> | <i>bi-rased.</i> |
| 3. <i>bi-rasad</i> | <i>bi-rasand.</i> |

Imperative.

“Let me arrive.”

- | | |
|-----------------|----------------|
| 1. <i>rasam</i> | <i>rasem.</i> |
| 2. <i>ras</i> | <i>rased.</i> |
| 3. <i>rasad</i> | <i>rasand.</i> |

The Noun of Agency is formed by adding رسان (anda) to the root; as—

rasanda, “the arriver.”

The Present Participle is formed by adding ماند (āndan); as رسانی، *rasān*, “arriving.”

The Causal Verb is formed by adding مانیدن (ānīdan), or ماندن (āndan), as:—

رسانیدن *rasānīdan*, “to cause to arrive.”

رساندن *rasāndan*, “to cause to arrive.”

OBSERVATIONS.

34. The Simple Future differs but little from the Aorist.

Native grammarians call that tense the Aorist which is here styled the Simple Future, and they say that when the Aorist (our Simple Future) is used in the subjunctive mood, the particle *bi* is omitted, as :—

bi-bāsham, I be. | *bāsham*, I may be.

The Simple Future is most often used as follows :—

I promise that I will come,

w'ada mī-kunam ki biyāyam.

The second person (singular and plural) of the Imperative has frequently the particle *bi* prefixed ; thus—

arrive thou, *bi-ras* | arrive ye, *bi-rased*.

When the first letter of the Imperative has zamma for its vowel, *bi* may become *bu* ; as—

do thou, *bu-kun*.

The third person singular of the Imperative may be rendered benedictive by lengthening the vowel *fathā* of its final syllable ; as—

let him arrive, *rasad*.

O that he may arrive ! *rasād*.

Similarly—

kunad, from *kardan*, “to do,” makes *kunād*.

shavad, „ *shudan*, “to become,” makes *sharād*.

dihad, „ *dādan*, “to give,” makes *dihād*.

buvad, „ *būdan*, “to be,” makes *buvād* or *bād*.

gardānad „ *gardāñdan*, “to cause to become,”

makes *gardānād*.

Except in poetry, and on occasions of particular formality, it is rather pedantic to use this benedictive form. The Aorist is more frequently used.

TENSES FROM THE INFINITIVE.

35. *Preterite or Indefinite Past.*

"I arrived."

<i>Singular.</i>	<i>Plural.</i>
1. <i>rasīdam</i>	<i>rasīdem.</i>
2. <i>rasīdī</i>	<i>rasīded.</i>
3. <i>rasīd</i>	<i>rasīdand.</i>

Imperfect.

"I was arriving."

1. <i>mī-rasīdam</i>	<i>mī-rasīdem.</i>
2. <i>mī-rasīdī</i>	<i>mī-rasīded.</i>
3. <i>mī-rasīd</i>	<i>mī-rasīdand.</i>

Past Potential or Habitual.

"I might arrive," "I used to arrive."

1. <i>rasīdame</i>	<i>rasīdeme.</i>
2. <i>rasīdī</i>	<i>rasīde.</i>
3. <i>rasīde</i>	<i>rasīdande.</i>

Compound Future.

"I will arrive."

1. <u><i>khwāham rasīd</i></u>	<u><i>khwāhem rasīd</i></u>
2. <u><i>khwāhī rasīd</i></u>	<u><i>khwāhed rasīd.</i></u>
3. <u><i>khwāhad rasīd</i></u>	<u><i>khwāhand rasīd.</i></u>

OBSERVATIONS.

36. In the Imperfect هـى (*hamī*) is often prefixed instead of *mī*.

The Past Potential is formed by adding *yā,e majhūl* to all the persons of the Preterite, except the 2nd person singular.

In the Compound Future, the auxiliary is the Aorist of the verb *khwāstan*, "to wish," root *khwāh*. The letter *ج* is not to be sounded (see p. 10).

PREDERITE PARTICIPLE.

37. رسـدـا, *rasīda*, "arrived," or "having arrived."

The following three tenses are derived from the Preterite Participle.

Perfect Tense.

"I have arrived."

Singular.

1. *rasīda am*
2. *rasīda ī*
3. *rasīda ast*

Plural.

- | |
|--------------------|
| <i>rasīda em.</i> |
| <i>rasīda ed.</i> |
| <i>rasīda and.</i> |

Pluperfect Tense.

"I had arrived."

1. *rasīda būdam*
2. *rasīda būdī*
3. *rasīda būd*

- | |
|-----------------------|
| <i>rasīda būdem.</i> |
| <i>rasīda būded.</i> |
| <i>rasīda būdand.</i> |

Future Perfect.

"I shall have arrived."

Singular.

1. *rasīda bāsham*

2. *rasīda bāshī*

3. *rasīda bāshad*

Plural.

rasīda bāshem.

rasīda bāshed.

rasīda bāshand.

Similarly, every verb in Persian may be conjugated. In all the tenses the termination of the 2nd person singular is *yā,e m'arūf*.

In the terminations يم (*em*) ويد (*ed*) (1st and 2nd persons plural), *yā,e majhūl* is sounded.*

PERSONAL TERMINATIONS.

38. These are—

Singular.

ام am, am.

* or ای ī, art.

است ast, is.

Plural.

يم em, are.

يد ed, are.

ان and, are.

The personal terminations may be joined to a

* An educated native of Shiraz informs the writer that the terminations *em, ed*—

(1) should properly be pronounced īm, īd,

(2) may " " em, ed,

(3) may never " " aim, aid.

The sound of *e* in the 2nd case is that of *ea* in "bear."

pronoun, adjective, or substantive. In composition—

(a) The initial *alif* is omitted ; as—

من شاگردم *man shāgird am*, I am a scholar.

ایشان نیکند *esh n nek and*, they are good.

او سلطانست *o sultān ast*, he is Sultān.

(b) If the word ends in obscure *s* (*h*), *alif* is retained, as :—

او بندہ آست *o banda ast*, he is a slave.

(c) If the substantive be an abstract noun, as, *hastī*, “existence,” *dilīrī*, “boldness,” *shādī*, “gladness,” the final *yā* of the noun is omitted ; as—

تو شادی *tū shād-i*, thou art glad.

او دلیرست *o dilīr ast*, he is bold.

هستیم *hastem*, we are, or exist.

(d) In the case of the pronouns *کیسٹ* “who?” *چیسٹ* “what?” the final *s* is omitted, and the initial *alif* of the termination is changed into *yā* ; as—

کیسٹ *kīst*, who is it?

چیسٹ *chīst*, what is it?

(e) If the word ends in *,* (*wāw*) or *।* (*alif*), the

initial *alif* of the termination is changed into *yā*; as—

دَانَيْم dānāyam, I am learned.

دَانَيْم dānāyem, we are learned.

خَوب رُویْسَت khüb rūyast, he is fair-faced.

دَانَيْ دَانَيْ dānāyī, thou art wise.

In the 3rd person singular and plural, *yā* need not be inserted; as—

khüb rūyast or *khüb rūst*, he is fair-faced.

dānāyast or *dānāst*, he is learned.

dānāyand or *dānānd*, they are wise.

39. From § 38 we have:—

Singular.	Plural.
<i>hastam</i> , I am.	<i>hastem</i> , we are.
<i>hastē</i> , thou art.	<i>hasted</i> , you are.
<i>hast</i> , he is.	<i>hastand</i> , they are.

40. The verb *budan*, "to be;" root, *bū* or *bāsh*.

TENSES FROM THE ROOT.

Aorist.

"I may be."

Singular.	Plural.
1. <i>bāsham*</i>	<i>basnem</i> .

* The form *buwam*, from the root *bū*, is also used.
Vide paragraph 34, p. 35.

THE VERB "BŪDAN."

4.

Singular.

2. *bāshī*
3. *bāshad*

Plural.

- bāshed.*
bāshand.

*Present.**mī-bāsham*, "I am," &c.*Simple Future.**bi-bāsham*, "I shall, will, or may be," &c.*Imperative.*

1. (no first person) *bāshem*, let us be.
2. *bāsh*, be thou. *bāshed*, be ye.
3. *bāshad* or *bād*, let him be *bāshand*, let them be.

Present Participle (not in use), *bāshān*, being.Noun of Agency (not in use), *bāshanda*, be-er.

TENSES FROM THE INFINITIVE.

Preterite, or Indefinite Past.

"I was."

Singular.

1. *būdam*
2. *būdī*
3. *būd*

Plural.

- būdem,*
būded.
būdand.

*Imperfect.**mī-būdam*, "I was," &c.

THE VERB "SHUDAN."

Past Potential or Habitual.

budame, "I might be, or used to be," &c.

Compound Future.

khwāham bud, "I shall or will be," &c.

Preterite Participle, *bada*, "having been," "been."

TENSES FROM THE PRETERITE PARTICIPLE.

Perfect Tense.

buda am, "I have been," &c.

Pluperfect.

buda būdam (not in use).

Future Perfect.

buda bāsham, "I shall have been," &c.

41. The verb *shudan* (for *shūdan*) "to be" (passive), root *shaw*.

TENSES FROM THE ROOT.

Aorist.

"I may be."

Singular.

1. *sharam*

2. *sharī*

3. *shavad*

Plural.

shavem.

shaved.

shavand.

Present Tense.

mī-shavam, "I am," &c.

Simple Future.

bi-shavam, "I shall or will be," &c.

Imperative.

- | | |
|--------------------------------|-------------------------------|
| 1. (no first person) | <i>shavem</i> , let us be. |
| 2. <i>shaw</i> , be thou. | <i>shaved</i> , be ye. |
| 3. <i>shavad</i> , let him be. | <i>shavand</i> , let them be. |

Present Participle (not in use) *shavān*, "being."

Noun of Agency, *sharanda*, "be-er," or "become-er."

TENSES FROM THE INFINITIVE.

Preterite or Indefinite Past.

"I was."

- | | |
|------------------|------------------|
| 1. <i>shudam</i> | <i>shudem</i> . |
| 2. <i>shudī</i> | <i>shuded</i> . |
| 3. <i>shud</i> | <i>shudand</i> . |

Imperfect.

mī-shudam, "I was," &c.

Past Potential or Habitual.

mī-shudame, "I might be," &c.

Compound Future.

khwāham shud, "I will be," &c.

Preterite Participle, *shuda*, "having been."

TENSES FROM THE PTEREITE PARTICIPLE.

Perfect Tense.

shuda am, "I have been," &c.

Pluperfect Tense.

shuda būdam, I had been, &c

Future Perfect.

shuda bāsham, I shall have been, &c.

THE PASSIVE VOICE.

42 The Passive Voice is formed by prefixing the Preterite Participle to the tenses of the verb *shudan*, “to be, become;” thus—

Present.

“I may be struck.”

Singular.

1. *zada shavam*

2. *zada shavī*

3. *zada shavad*

Plural.

zada sharem.

zada shaved.

zada shavand.

and similarly for the other tenses.

CAUSAL VERBS.

43. These are formed by adding اندان *ānidan* or اندان *āndan*, to the root of the primitive verb ; thus—

Jastan, “to leap,” root, *jah*; *jahānidan* or *jahāndan*, “to cause to leap;” root, *jahān*: *gashtan*, “to become,” root, *gard*; *gardānidan*, “to cause to become,” &c., root, *garaān*.

NEGATIVE VERBS.

44. A verb is rendered negative by prefixing the particle ω *na*, "not;" as—

نرسید or رسید ω *na rasid*, he did not arrive.

With the imperative the particle ω (*ma*) is employed in like manner; as—

پرس ω or پرس ω *ma purs*, ask not.

مباراک ω or مباراک ω *ma bād*, let it not be ! God forbid !

OBSERVATIONS.

When the particles ω (*bi*), ω (*na*), ω (*ma*) are prefixed to a verb beginning with *alif*, not marked by *madda*, the initial *alif* is omitted, and *yā* is inserted in its place.

The *yā* takes the vowel of the rejected *alif*; thus—

انداخت *andākh*t, he threw.

نینداخت *nayandākh*t, he threw not.

أفت *uftam*, I may fall.

بیفتم *biyuftam*, I shall fall.

انگار *angār*, consider.

مینگار *mayangār*, do not consider.

If the verb begins with \bar{I} the I remains, but the *madda* is rejected; thus—

أَرِد $\bar{I}\bar{a}rad$, he may bring.

بِيَارِد $biyārad$, he will bring.

أَر $\bar{I}\bar{a}r$, bring thou.

بِيَار $biyār$, bring thou.

مِيَار $mayār$, do not bring.

نِيَارِد $nayārad$, he may not bring.

In the older poets the $\dot{\alpha}$ (*na*) often unites with the following \bar{I} without the intervention of *yā*; as—

نَامَد $nāmad$, “he came not,” for نِيَامَد $nayāmad$, “he came not.”

45. The personal terminations (§ 38) are conjugated negatively, as follows:—

Singular.

نِيم $nayam$, I am not.

نِيني $nayī$, or نِي $nayī$, thou art not.

نِيست $nīst$, he is not.

Plural.

نَيْم $nayem$, we are not.

نَيْنيد $nayed$, you are not.

نَيْند $nayand$, they are not.

The substantive verb *hastam* is conjugated negatively, as follows:—

<i>Singular.</i>	<i>Plural.</i>
نیستم <i>n̄estam</i> , I am not.	نیستیم <i>n̄stem</i> , we are not.
نیستی <i>n̄st̄i</i> , thou art not.	نیستید <i>n̄sted</i> , you are not.
نیست <i>n̄st</i> , he is not.	نیستند <i>n̄stand</i> , they are not.

46. Interrogation is usually expressed by the tone of the voice. In writing, the word *āyā*, "whether," is prefixed to a question, or the word *yā na*, "or not," affixed.*

ROOTS OF VERBS.

47. Infinitives in د (dan) are preceded by the long vowels ئ (ā), ؤ (a), ئى (ī), او (ū), or by the consonants ر (r), ن (n).

Infinitives in تن (tan) are preceded by خ (kh), س (s), ش (sh), ف (f).

Hence the following rules:—

(a) Infinitives in ادن (ādan), يدن (īdan), and

* Did your father go there? *pidar-i-shumā ānjā rafī,*
yā na? Do you know Persian? *āyā shumā fārsī*
dāned?

those which have *fatha* before the *dan*, reject these terminations for the root; as—

VERB.		ROOT.
<i>firistādan</i> ,	to send,	<i>firist.</i>
<i>pursīdan</i> ,	to ask,	<i>purs.</i>
<i>āzhādan</i> ,	to sew,	<i>āzh.</i>

*Exceptions.**

to bring forth	{ <i>zādan</i> † <i>zā, īdan</i>	{ <i>zā</i> , or <i>zā, e.</i>
to create,	<i>āfrīdan</i> ,	<i>āfrīn.</i>
to come,	<i>āmadan</i> ,	<i>ā, e.</i>
to choose,	<i>guzīdan</i> ,	<i>guzīn.</i>
to embrace,	<i>gādan</i> ,	<i>gā</i> or <i>gā, e.</i>
to give,	<i>dādan</i> ,	<i>dih.</i>
to hear	{ <i>shunīdan</i> <i>shunūdan</i> <i>shunufstan</i>	{ <i>shināu.</i>
to lose	{ <i>kushādan</i> <i>kushūdan</i>	{ <i>kushā, e.</i>
to see,	<i>dīdan</i> ,	<i>bīn.</i>
to strike,	<i>zadan</i> ,	<i>zan.</i>
to stitch,	<i>akhīdan</i> ,	<i>akhīn.</i>
to take	{ <i>sitādan</i> <i>sitāndan</i> †	{ <i>sitān.</i>

* Verbs marked thus (†) are regular.

(b) Infinitives in **ઉદા** (*ūdan*) reject that termination, and substitute લ (ā) or એ (ā,e) for the root, as :—

VERB.	ROOT.
to praise, <i>sitūdan</i> ,	<i>sitā,e.</i>

Exceptions.

to be,	<i>būdan</i> ,	<i>bū</i> or <i>bāsh</i> .
to become	{ <i>shudan</i> for <i>shūdan</i> }	<i>shau.</i>
to draw,	<i>tanūdan</i> ,	<i>tanau.</i>
to hear	{ <i>shunūdan</i> <i>shunīdan</i> <i>shunuftan</i> }	<i>shunau</i>
to neigh,	<i>zinūdan</i> ,	<i>zinau.</i>
to reap,	<i>durūdan</i> ,	<i>duru.</i>
to slumber,	<i>ghunūdan</i> ,	<i>ghunū.</i>

(c) Infinitives in **ઉન** (*dan*), preceded by *re* or *nun*, reject the termination *dan* for the root, as :—

VERB.	ROOT.
to cherish, <i>parwardan</i> ,	<i>parwar.</i>
to dig, <i>kandan</i> ,	<i>kan.</i>

Exceptions.

to bring,	<i>āwardan</i> ,†	<i>āwar</i> or <i>ār.</i>
to count,	<i>shimurdan</i> ,	<i>shimār.</i>

VERB.		ROOT.
to carry,	<i>burdan</i> ,	<i>bar</i> .
to do,	<i>kardan</i> ,	<i>kun</i> .
to die,	<i>murdan</i> ,	<i>mīr</i> .
to entrust,	<i>sipurdan</i> ,	<i>sipār</i> .
to offend,	<i>āzurdan</i> ,	<i>āzār</i> .
to squeeze,	<i>afshurdan</i> ,	<i>afshār</i> .

(d) Infinitives in ت (tan), preceded by خ (kh), reject the termination, and change خ into j for the root, as:—

VERB.	ROOT.
to throw,	<i>andākhtan</i> , <i>andāz</i> .

Exceptions.

to cook,	<i>pukhtan</i> ,	<i>paz.</i>
to draw a sword,	<i>ākhtan</i> ,	<i>ākh.</i>
to recognise,	<i>shinākhtan</i> ,	<i>shinās.</i>
to snap	{ <i>gusekhlan</i>	{ <i>gusil.</i>
	<i>gusastan</i>	
to weigh	{ <i>su khtan</i>	{ <i>sanj.</i>
	<i>sanjidant</i>	

(e) Infinitives in تَنْ (*tan*), preceded by سِنْ, reject both *tan* and *sin* for the root, as:—

VERB.		ROOT.
to live,	<i>zisian</i> ,	<i>zi</i> .

Exceptions.

VERB.		ROOT.
to bind.	<i>bastan,</i>	<i>band.</i>
to break,	<i>shikastan,</i>	<i>shikan.</i>
to desire,	<i>khwāstan,</i>	<i>khwāh.</i>
to diminish,	<i>kāstan,</i>	<i>kāh.</i>
to escape,	<i>rastan,</i>	<i>rih.</i>
to grow	{ <i>rustan</i> <i>rū,ūdan</i> }	{ <i>rū,e.</i>
to join,	<i>paiwastan,</i>	<i>paiwand.</i>
to know,	<i>dānistan,</i>	<i>dān.</i>
to leap,	<i>jastan,</i>	<i>jih.</i>
to place	{ <i>nishāstan</i> <i>nishāndan†</i> }	{ <i>nishān.</i>
to rise,	<i>khāstan,</i>	<i>khez.</i>
to spin	{ <i>rīstan</i> <i>rishtan</i> }	{ <i>nishin.</i>
to sit down,	<i>nishastan,</i>	<i>nishin.</i>
to split,	{ <i>gusastan</i> <i>gusekhtan</i> }	{ <i>gusil.</i>
to wash,	<i>skustan,</i>	<i>shū,e.</i>



(f) Infinitives in تان (tan), preceded by ش, reject tan, and change the shin into ش, as:—

VERB.		ROOT.
to have,	<i>dāshstan,</i>	<i>dār.</i>

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Exceptions.

VERB.		ROOT.
to become,	<i>gashtan,</i>	<i>gard.</i>
to embrace	{ <i>āghoshtan,</i> <i>gādan,</i>	<i>āghosh.</i> <i>gā,e.</i>
to elevate,	<i>afrāshтан,</i>	<i>afrāz.</i>
to kill,	<i>kushtan,</i>	<i>kush.</i>
to let down or quit	{ <i>hishtan</i> <i>hilidān</i> <i>hishidān</i>	{ <i>hil</i> or <i>hish.</i>
to mix,	<i>sirishtan,</i>	<i>sarish.</i>
to plant,	<i>kāshtan,</i> †	<i>kār.</i>
to sow,	<i>kishtan,</i>	<i>kār.</i>
to spin	{ <i>rishtan</i> <i>rīstan</i>	{ <i>rīs.</i>
to write,	<i>nawishtan,</i>	<i>nawīs.</i>

(g) Infinitives in تان (tan), preceded by ف, generally reject tan, and change ف into ب, as, "to shine,"* *tāftan*, root, *tāb*. In some verbs the ف remains unchanged, as:—

* We may add:—

VERB.		ROOT.
to deceive,	<i>fareftan</i>	<i>fareb.</i>
to obtain,	<i>yāftan</i>	<i>yāb.</i>
to beat,	<i>kūftan</i>	<i>kūb.</i>

VERB.		ROOT.
to weave,	<i>bāftan</i> ,	<i>bāf</i> .
	<i>Exceptions.</i>	
to accept,	<i>pazīraftan</i> ,	<i>pazīr</i> .
to bore,	<i>suftan</i> ,	<i>suft</i> and <i>sumb</i> .
to conceal,	<i>nihuftan</i> ,	<i>nihuft</i> .
to disturb,	<i>āshuftan</i> ,	<i>āshūb</i> .
to dig,	{ <i>kāftan</i> , <i>kandan</i> ,†	<i>kā,o</i> <i>kan.</i> [kand.]
to dig a canal,	<i>farkandan</i> ,	<i>farkan</i> and <i>fur-</i>
to expand (as a flower)	{ <i>shukufstan</i> ,	<i>shukuf</i> .
to go,	<i>raftan</i> ,	<i>rau.</i>
to hear	{ <i>shinuftan</i> <i>shunūdan</i> <i>shunidān</i>	{ <i>shinau.</i>
to sweep,	<i>ruftan</i> ,	<i>rūb.</i>
to seize,	<i>giriftan</i> ,	<i>gīr.</i>
to speak,	<i>guftan</i> ,	<i>go</i> and <i>go,e.</i>
to sleep,*	<i>khustan</i> ,	<i>khusp.</i>

If the preceding rules, with their exceptions, be learned, no difficulty will be found in conjugating any Persian verb.

* We have also—

VERB.		ROOT.
to sleep,	<i>khwābīdan</i>	<i>khwāb.</i>
to sleep,	<i>khusbīdan</i>	<i>khusb.</i>

INDECLINABLE PARTS OF SPEECH.

48.

ADVERBS.

(1) Number :—

<i>bārē</i>	}	<i>si bār</i> , thrice.
<i>yakbār</i>		<i>kam bār</i> , seldom.
<i>dūbār</i> , twice.		

(2) Order :—

<i>nakhusṭān</i>	}	<i>siwum</i>	}
<i>awwalā</i>		<i>siyūm</i>	
<i>awwal martaba</i>		<i>siyūmīn</i>	
<i>auwalān</i>		<i>siyūm martaba</i>	
<i>duwum</i>	}	<i>sūlisā</i>	}
<i>duwumān</i>		<i>chahārum</i>	
<i>sāniyā</i>		<i>chahārumīn</i>	
		<i>chahārum martaba</i>	
		<i>rūbi'an</i>	fourthly.

(3) Place :—

<i>īnjā</i> , here.	}	<i>darūn</i>	}	within.
<i>az īnjā</i> , hence.		<i>andarūn</i>		
<i>īn sū</i>	}	<i>berūn</i>	}	without.
<i>īn jānib</i>		<i>birūn</i>		
<i>īn taraf</i>	}	<i>faro</i>	}	under, be-
<i>ānjā</i> , there.		<i>farod</i>		neath.
<i>az ānjā</i> , thence.		<i>bālā</i> , over, upon, above.		
<i>ān sū</i>	}	<i>har kujā ki</i> , wheresoever.	}	
<i>ān jānib</i>		<i>hech jā</i> , somewhere.		
<i>ān taraf</i>		<i>hech jā na</i> , nowhere.		

Interrogation :—

<i>kū?</i> where ?	<i>chirā,</i> why ?
<i>kujā?</i> what place ?	<i>barā,e chi?</i> { why ? on
<i>kudām jā?</i> what way ?	<i>ba chi sabab?</i> } what ac-
<i>kudām ṣa-</i> { what direc-	count ?
<i>raf?</i> tion ?	<i>chi kadar,</i> how much ?
<i>chand?</i> how many ?	what quantity ?
<i>chigūna?</i> in what way ?	<i>kai,</i> how ? when ?
<i>chūn?</i> how ?	

Time present :—

<i>aknūn</i>	} now.	<i>imrūz,</i> to-day.
<i>kunūn</i>		<i>imshab,</i> to-night.
<i>ḥālan</i>		<i>imsāl,</i> this year.
<i>hamīndam</i>	} just now, this in-	<i>hānoz,</i> yet.
<i>īn zamān</i>		<i>shāmgāh,</i> in the evening.
<i>hamīn zamān</i>		<i>bāimdād</i> } in the morn-
<i>ham aknūn</i>		<i>sahrgāh</i> } ing.

Time past :—

<i>pesh az īn</i>	} before this.	<i>peshīn</i>	} anciently.
<i>kabl az īn</i>		<i>kadīm</i>	
<i>az pesh</i>	} previously.	<i>dīruz,</i> yesterday.	
<i>pesh</i>		<i>dishab,</i> yesternight.	
<i>pesetar</i>	} previously.	<i>pār sāl pārin,</i> last year.	

INDECLINABLE PARTS OF SPEECH.

Time to come :—

<i>rda</i> , to-morrow.	<i>sūl-i-āyanda</i> , the coming
<i>z-i-dīgar</i>) <i>gar rūz</i>) the next day.	<i>year.</i>
<i>rda shab</i> , to-morrow night.	<i>māh - i - āyanda</i> , the coming month.
<i>ab-i-dīgar</i> , the next night.	<i>hafta,e āyanda</i> , the coming week.
<i>s farda shab</i> , the night after to-morrow.	<i>ba'd az īn</i>)
<i>s farda</i> , the day after to-morrow.	<i>sipas</i>) henceforth, <i>āyanda</i>) in future.
<i>'-i-dīgar</i> , the next year.	<i>pas az īn</i>)
<i>ih-i-dīgar</i> , the next month.	<i>'ankarīb</i>) presently. <i>dar īn zūdī</i>)
<i>fta,e dīgar</i> , the next week.	<i>fi-l-faur</i>) immediately, <i>fi-l-kāl</i>) instantly, di- <i>bi zūdī</i>) rectly.

Time indefinite :—

<i>chā</i>	<i>nādir</i> , rarely.
<i>iyār bār</i>) often, many	<i>hamesha</i> , always.
<i>iyār</i>) a time.	<i>paiwasta</i> , constantly.
<i>ikarraran</i>)	<i>har rūz</i>) daily. <i>rūzāna</i>)
<i>i-gāh</i> , occasionally.	<i>har hafta</i>) every week. <i>haftagī</i>)
<i>i wakte</i> , sometimes.	
<i>t</i> , soon.	

Time indefinite (*continued*) :—

<i>kamtar</i> , very seldom.	<i>har dam</i>	{ every mo-
<i>har māha</i>	<i>dam ba dam</i>	
<i>māhiyāna</i>	<i>bar</i>	{ again.
<i>har sāla</i>	<i>dīgar</i>	
<i>sūliy-na</i>	<i>dīgar-bār</i>	

Quantity :—

<i>andak</i> , a little.	<i>khailī</i> , greatly, much.
<i>bisiyār</i> , much.	<i>kāfi</i> , sufficiently.
<i>ham</i> , little.	<i>bas</i> , enough, only.
<i>firāwan</i>	<i>hamīn</i> , even this, only, even.
<i>wāfir</i>	

Doubt :—

<i>shāyad</i> , perhaps.	<i>tawānad</i> , possibly.
<i>bāshad</i> , it may be.	<i>būkik</i> , peradventure.

Affirmation :—

<i>hamāna</i>	<i>albatta</i> , verily.
<i>har ā, īna</i>	<i>behama chīz</i> , without any
<i>be shak</i>	doubt whatever.
<i>lā shak</i>	
<i>be shubha</i>	<i>be sākhta</i> , without arti- fice.

Negation:-

<i>hargiz</i> , ever.	<i>hech chīz</i> , nothing what-ever.
<i>na</i> , no, not.	<i>hech kudām</i> , none what-ever.
<i>mutlakan</i> , not at all.	<i>hech kas</i> , no person.
<i>hech</i> , not any.	<i>hech bāb</i> , on no account.
<i>hech waqt</i> , at no time.	
<i>bi hech wajh</i> , in no wise.	

Comparison:-

<i>ziyādat</i>	more.	<i>kamtarīn</i> , least.
<i>beshtur</i>		<i>kūchaktar</i> } smaller.
<i>afzūn</i>	<i>bisiyārtar</i> , much more.	<i>khurdtar</i> } smaller.
<i>fuzūn</i>		<i>misal</i> , alike.
<i>aksar</i>	most.	<i>musāwī</i> , equal.
<i>aghlab</i>		<i>muwāzī</i> , parallel.
<i>beshtarīn</i>	<i>ak l</i>	<i>rū ba rū</i> }
<i>kamtur</i>		<i>mukābil</i> } opposite.
<i>ak l</i>	<i>kūchak</i>	<i>muhāzī</i> }
<i>khurd</i>		<i>muwāzin</i> } of the same <i>ham wazn</i> } weight.

Arabic nouns in the *accusative* case are used adverbially, as:-

kasdan, purposely; *mukarraran*, repeatedly.

Examples.

49. I went to see him *man yak bār ba dīdan-ash once,*
raftam.

Once upon a time he went bāre ba dīdan-ash raft.
to see him,

I went to see him *once man yak bār ba dīdan-ash only,*
raftam o bas. *and only.*

He was *only two hours o dū sā'at ba man būd o with me,*
bas.

God *only knows,* *khudā mī-dānād o bas.*

You asked of me *alone,* *shumā[hamīn] tanhā az man pursued.*

I do not *exactly recollect;* *durust dar khātir-am nīst;*
it might have been mid-
day, *mī-tawānist ki zuhr bā-*
shad.

Think *well;* perhaps it *khūb taammul bi-kun shā-*
may come into thy re-
collection, *yad ba khātir-at biyāyad.*

Why, because just as I was *chirā ki, chūn man makrū-*
returning disappoint-
edly from the door of *māna az dar-i-shumā bār*
your house, I saw a *mī-gashtam jama'e az*
number of them in the *ānhā-rā dar kūcha dī-*
street, *dam.*

For I have *often seen them* *chi man bisiyār dīdaam*
eating their food at *ki eshān dar sā'at-i-dū*
two o'clock, *ghizā mī-khurānd.*

INTERJECTIONS AND PREPOSITIONS.

50. Regret or sorrow :—

<i>afsoś</i>	} alas!	<i>āh</i> , a sigh!
<i>daregh</i>		<i>haif</i> , pity !

Grief, distress, want :—

<i>amān</i> , O quarter !	} <i>faryād</i> , cry !	<i>bedād</i> , injustice ! tyranny !
		<i>yārabb</i> , O Lord !

Admiration, real and feigned :—

afrīn, create ! (*i. e.* O Lord, let us have more.)*morḥabā*, welcome ! *Bravo !**tabūrak allāh* } God is blessed ! **please?*
bārak allāh } *allāh akbar*, God is omnipotent !*allāh kādir*, God is powerful ! *in prayers only.**allāh karīm*, God is beneficent ! ****māshā allāh*, God has willed ! *abolished**inshā allāh*, please God !

Lamentation, mourning :—

<i>fīghān</i>	} alas !	<i>wā, e</i>
<i>afghān</i>		<i>wā wailā</i> } oh, misery !

Hatred, contempt :—

uff, fie !

Call to attention:—

<i>ainak</i>	}	lo! behold! hark!
<i>hān</i>		
<i>hain</i>		

ai, O !

Examples.

My brother, I regret, is *afsoz barādaram ki ba shid-*
very seriously ill, *dat bīmār ast.* *nākuš*
How well, as God willed, *asp-i-shumā dīrūz māshā*
yesterday did your horse *allāh chi khüb dawid !*
hawwāt.

PREPOSITIONS.

51. Prepositions are placed before the simple, or nominative forms, both of Nouns and Pronouns.

“ My father went from home to the market,”
Pidar-am az khāna ba bāzār raft.

They are:—

<i>az</i> , from, by.	<i>be</i> , without.
<i>bā</i> , with (in company with).	<i>tā</i> , up to, as far as.
<i>bar, ahar, on</i> , upon.	<i>juz</i> , except, besides.
<i>ba</i> , in, by, to.	<i>dar</i> , in.

52. The rest of the Prepositions are, properly, Substantives, or Adjectives.

(a) The following require to be followed by the *zer-i-iżāfat*, or sign of the genitive case.

bālā, upon, aloft.

pā,īn, down.

fūrāz or *zabar*, above.

zer, below, beneath.

fūrūd, down.

pesh, before.

pas, after or behind.

sū,e, towards, side of.

miyān, between.

pahlū, by the side.

nazd or *nazdīk*, near.

nazdīkī, vicinity.

berūn, out.

andarūn, in.

kabl, before.

ba'd, after.

jihat, toward.

jānib, side.

bahar, *barā,e*, for, on account of.

siwā,e, except.

(b) All the above in para. (a) may take *az* before them, except *ba'd*, which takes *az* after it.

(c) The following take *az*, before or after them, at the option of the speaker, as :—

az pas, from behind ; *pas az*, after, then, afterwards.

az pesh or *pesh az*, before.

az berūn or *berūn az*, from without.

az ba^{ghair} or *ba^{ghair} az*, except.

When *az* is used after the preposition, *zer-i-iżāfat* is omitted.

(d) The preposition *ba* may be prefixed to all the foregoing, but not to the five following :—

sipas, *barā,e*, *bahar*, *kabl*, *ba'd*.

Examples.

(e) under the ground, *zer-i-zamīn*.

above the tree, *bālā,e darakht*.

near the city, *ba nazdīk-i-shahr*.

after that, *paz az ān*.

before me, *pesh az man* (time); *pesh-i-man* (place).

CONJUNCTIONS.

53. The simple Conjunctions are :—

*wā** or *o*, and.

chi, ki, for, as, whether.

nīz, ham, also, likewise.

amma, lekin, but.

gar, agar, if.

balki, but, on the con-

yā, either, or.

trary.

juz, except.

chū, chūn, when.

magar, unless, rather.

* The rule for pronouncing the conjunction „, “and,” is as follows :—

When it connects sentences and clauses it is pronounced *wa*, as—

he came and went, *āmad wa raft*.

When it connects words in a phrase it is sounded as *o*, sometimes as *u*; for example :—

day and night	$\left\{ \begin{array}{l} ruz o shab \\ ruz u shab \end{array} \right.$
---------------	-------------------------------------------------------------------------

In transcribing it into the Roman character, „ will be rendered as *o*; but the student must remember the rule given above.

COMPOUND CONJUNCTIONS.

wagar, and if.*wale, walekin*, and but.*agarchi, garchi*, although.

54.

CONJUNCTION AND PREPOSITION.

bajuz, excepting.*bāham, bāham*, together.

The union of Adjectives, Prepositions, Adverbs,
Pronouns, as :—

harchand, although, notwithstanding.*harchandki*, „ „ „*binābarīn*, because, therefore.*zīrā*, „ „ „*zīrāki*, „ „ „*az īn jihat*, „ „ „*zinrū*, „ „ „*az īn sabab*, „ „ „*hāl ān ki*, whereas, inasmuch as.*pesh az ān ki*, before that.*ba'd az ān ki*, after that.

Examples.

He asked everybody ex- *az hama kas pursid magar*
cept me, *az man*.

I was awake, but thou *man bedār būdam ammā tū*
wast not, *na būdī*.

The sun will scorch thee *āftāb tū-rā khwāhad sokht*
if thou goest abroad, *agar berūn bi-ravī*.

NUMERALS.

CARDINAL NUMBERS.

يَكْ	١	١	شَانزَدَة	١٦	16
لَوْ	٢	٢	هَفْدَة	١٧	17
سَهْ	٣	٣	هَشْدَة	١٨	18
چَهَارْ	٤	٤	نُوزَدَة	١٩	19
پَنْجْ	٥	٥	بِيْسْت	٢٠	20
شِشْ	٦	٦	بِيْسْت وَ يَكْ	٢١	21
هَفْتْ	٧	٧	بِيْسْت وَ لَوْ	٢٢	22
هَشْتْ	٨	٨	سِيْ	٣٠	30
نَهْ	٩	٩	چِيل	٤٠	40
دَهْ	١٠	10	پَنْجاهَا	٥٠	50
يَازِدَة	١١	11	شَصْتَ	٦٠	60
دَوازِدَة	١٢	12	هَفْتَاد	٧٠	70
سَيْزِدَة	١٣	13	هَشْتَاد	٨٠	80
چَهَارِدَة	١٤	14	نَادَ	٩٠	90
پَانْزِدَة	١٥	15	صَدَ	١٠٠	100

صَدْ وَيْك	١٠١	101	هَفْتَصَد	٧٠٠	700
دُوْصَد	٢٠٠	200	هَشْتَصَد	٨٠٠	800
سَصَد	٣٠٠	300	نَهْصَد	٩٠٠	900
چَهَارَصَد	٤٠٠	400	هَزَار	١٠٠٠	1000
پَانِصَد	٥٠٠	500	دَهَازَار	١٠٠٠٠	10,000
شِشَصَد	٦٠٠	600	١٠٠٠٠٠ تِسْعَانَ لَك	١٠٠٠٠٠	100,000

55. The numbers occurring between the tens are formed by adding the smaller number to the decade conjunction *o*, as :—

shast o shish, sixty and six.

To find the precise date (Christian) corresponding to any given year of the Hijra.

Let M = Mussulman date in years.

Let E = required English date in years.

$$\text{Then } E = M \times 0.970225 + 621.54.$$

This is exact to a day.

Days of the Week.

Sunday, <i>yak shamba</i> .	Thursday, <i>panj shamba</i> .
Monday, <i>dū shamba</i> .	Friday, <i>ādīna</i> .
Tuesday, <i>si shamba</i> . [ba.]	Saturday, <i>shambā</i> .
Wednesday, <i>chahār shambā</i> .	

DERIVATION OF WORDS.

56.

SUBSTANTIVES.

(a) The Persian names of Agents are formed by prefixing nouns to contracted participles active, as:—

a seller of roses,	<i>gul-farosh.</i>
a cooker of broth (i. e. the cook),	<u>ash-paz.</u>
a shoemaker,	<u>kafsh-düz.</u>
a hatter,	<u>kullah-düz.</u>
a saddler,	<u>zīn-sāz.</u>

The contracted participle is sometimes corrupted, as:—

Bān, a corruption of *mān*, contracted from *mānanda*, “a remainder.”

Gar and *gār* a form of *kār*.

Observe that *gar* signifies *a maker*, and that *gār* indicates *a performer*.

Examples.

a gardener,	<u>bāgh-bān.</u>
a porter (doorkeeper),	<u>dar-bān.</u>
a jailor,	<u>zindān-bān.</u>
a goldsmith,	<u>zargar.</u>
a blacksmith,	<u>āhangar.</u>
a potter,	<u>kūzagār.</u>
an attendant,	<u>khidmatgār.</u>

NOUNS OF PLACE.

(b) *Gāh* is added to the noun, as:—

a bed,	<i>khwāb-gāh.</i>
a resting-place,	<i>manzil-gāh.</i>
a throne-chamber	}
capital of an empire	}
the evening,	<i>shām-gāh.</i>
halting-place,	<i>farūd-gāh.</i>
untimely,	<i>begāh.</i> <i>begāh</i>

(c) The affixes *istān*, *zār*, *kada*, *dān*, *sār*, *lākh*, may be used, as:—

a rose-garden,	<i>gulistān.</i>
a salt place	{
an idol temple,	<i>namak-zār.</i>
a fire temple,	<i>shūra-zār.</i>
a penholder,	<i>būt kada.</i>
a mountainous country,	<i>ātash kada.</i>
a rough, stony place,	<i>kalam dān.</i>
a demon-haunted place,	<i>koh sār.</i>
	<i>sang lākh.</i>
	<i>dew lākh.</i>

DIMINUTIVES.

57. A diminutive is formed by adding one of the four affixes *ં*, *ાં*, *ાં* and *ાં* to a noun.

(a) The affixes $\acute{\text{e}}$, $\acute{\text{s}}$ and x only are used in the case of rational beings, as :—

a small man,	<i>maraak.</i>
a small woman,	<i>zanak.</i>
a small girl,	<i>du<u>khtarak.</u></i>

In an endearing sense, as :—

My poor dear little child *tiflak-i-man bimār ast.*
is sick,

(b) In a contemptible sense $\acute{\text{s}}$ is used.

C thou fellow !	<i>ai mard ka.</i>
Why, this woman !	<i>ai zanaka.</i>

(c) In the case of persons not grown up it is sufficient to add x (*h*) only, as :—

a naughty boy,	<i>pisara,</i>
a good-for-nothing girl,	<i>du<u>khtara.</u></i>

(d) The only affix used in the case of an irrational being is $\acute{\text{e}}$, as :—

a small horse,	<i>aspak.</i>
a small ass,	<i>kharak.</i>

At the same time the adjectives *kuchak* or *khurd* may be used, as :—

a small horse,	<i>aspak-i-kuchak.</i>
----------------	------------------------

The affix may denote pity, or compassion, as :—

the poor tired ox, *gāwak-i-khasta*.

the poor wretched ass, *kharak-i-mishkin*. Donkey

It is usual, however, to add \checkmark (*l*) to the generic noun,* as :—

poor little creature, *haiwānak*.

poor little bird, *murghak*

poor jaded beast, *haiwānak-i-khasta*.

the weak miserable animal, *jānwarak-i-zā'īj*.

(e) The affixes \checkmark and $\checkmark\checkmark$ are used with inanimate objects, as :—

a little pond, *hauzak*.

a small garden, *bāghcha*.

(f) The affix \checkmark is used when a noun is to be applied in an unusual way, as :—

significant wink of the eye, *chashmak*. evil eye

clapping the hands, *dastak*, from *dast*, the hand.

listening by stealth, *goshak*, „ *gosh*, the ear.

making a somersault, *pushtak*, „ *pusht*, the back.

* The word *murgh* applies to all birds.

„ „ *haiwān* „ „ domestic animals and fish.

„ „ *jānwar* „ „ wild beasts, reptiles, and vermin.

„ „ *gardshanda* „ reptiles only.

ABSTRACT AND VERBAL NOUNS.

58. An *abstract noun* may be formed from an *adjective*, simple or compound, or from a *noun*, by the addition of *yāe ma'rūf*, as, یہ.

(a) From an adjective :—

goodness, *neki*, from *nek*, good.

the possessing of the world, royalty, *jahān dārī*,
from *jahān dār*, world-possessing.

idleness, *bekūrī*, from *bekār*, idle.

(b) From a noun :—

friendship, *dostē*, from *dost*, a friend.

manliness, *mardī*, from *mard*, a man.

entertainment, *mihmānī*, from *mihmān*, a guest.

sovereignty, *bādshāhī*, from *bādshāh*, a king.

If the primitive word ends in obscure ئ, the ئ is suppressed, and the letter چ is inserted, as :—

sadness, *āzurdagī*, from *āzurda*, sad.

infancy, ^{بچت}*bachchagī*, „ *bachcha*, a child.

slavery, *bandagī*, „ *banda*, a slave.

59. *Verbal Nouns* are formed by changing ئ of the infinitive into ة, as :—

speech, *gustār*, from *guftan*.

motion, *raftār*, „ *raftan*.

seeing, *dīdār*, „ *dīdan*.

This termination occasionally gives the sense of agent, as :—

seller, *kharidār*, from *kharidān*.

purchaser, *farokhtār*, „, *farokhtān*.

The third person singular of the preterite may be placed (a) before the imperative of the same verb, (b) or before the third person singular of the preterite of the same or another verb, as :—

(a) conversation, *guft-gū,e*, or *guft-o-gū,e*.
search, *jast-jū*.

buying and selling, *kharid o farosh*.

(b) buying and selling, *kharid o farokht*.
coming and going { *āmad o raft*.
 { *āmad o shud*.

(c) To express suitableness, *yā,e ma'rūf*, or *liyākat*, is added to the infinitive, as :—

fit to be done, *kardanī*.

fit to eat, *khurdanī*.

(d) A noun may be formed from the root by adding ي (i) or ش (ish) as :—

speaking, conversation, *go,i*, from *go*, root of *guftān*.
creation, *afrinish*, from *afrin*, root of *afrīdan*.

burning, inflammation, *sozish*, from *soz*, root of *sokhtān*.

motion, going, path, *rawī*, from *rau*, root of *raftan*.
knowledge, *dānē*, from *dān*, root of *dānistān*.

(e) The root itself may be used, as :—

- ardour, *soz*, from *sokhtan*, to burn.
grief, *ranj*, „, *ranjīdan*, to grieve.
know, *dān*, „, *dānistān*, to know.

(f) A noun may be formed by adding اک, ان (peculiar to verbs in *ūdan*) or ؎, as :—

- inflammation, *sozuk*, from *sokhtan*, to burn.
an order, *farmān*, „, *farmūdan*, to order.
trembling, *larza*, „, *larzīdan*, to tremble.

ADJECTIVES.

60. Adjectives denoting possession, plenty, mixture, are formed by adding to nouns the particles این and ور, دار, ناک, مند, آگین, گین, سار, as :—

- learned, *dānā*, from *dān*, know.
ashamed, *sharmsār*, „, *sharm*, shame.
sorrowful, *ghamgīn*, „, *gham*, sorrow.
bashful, *sharmagīn*, „, *sharm*, shame.
wealthy, *danlatmand*, „, *daulat*, wealth.

frightful, *khauf-nāk*, from *khauf*, fear.

learned {*dānishwar*, or}
dānishwār „, *dānish*, knowledge.

golden, *zarīn*, „, *zar*, gold.

(b) The particles سار, دس, دسيس, آسا, وش and سان added to nouns form adjectives denoting similitude, as :—

like musk, *mushkāsā*.

like the sun, *khurdīs*.

like magic, *sihrsā*.

like dust (*i.e.* humble), *khāk-sār*.

like the moon (*i.e.* beautiful,) *māhwash*.

like the sun, *khurshūl-sān*.

(c) The particles *fām* (*pām*, *wām*), *gūn* and *in* denote resemblance in respect to colour, as :—

black-coloured, *siyah-fām*.

rose-coloured, *gul-gūn*.

emerald-coloured, *zumurradin*.

ruby-coloured, *lāl-fām*.

tulip-coloured, *lāla-gūn*.

azure-coloured, *āb-gūn*.

(d) Some adjectives to express fulness and completeness are repeated, the letter *ī* being inserted between them, as :—

brimful, *labālab*, from *lab*, lip.

entirely, *sarāsar*, from *sar*, head.

of various colours, *gūnāgūn*, from *gūn*, colour.

(e) Adjectives may be formed from nouns by adding *as yā,e ma'rūf*, as :—

Persian, *īrānī* ('ajamī), from *īrān* ('ajam), Persian.

Indian, *hindī*, from *hind*, India.

of the city of Shirāz, *shīrāzī*, from *shīrāz*, city of Shirāz.

of the city of Baghdād, *baghdādī*, from *baghdād*, city of Baghdad.

a town, *shahrī*, from *shahr*, a city.

of the sea, *bahrī*, from *bahr*, sea.

(f) The particles *ʃ*, and *ʒ* are added to denote fitness, as :—

fit for a prince, *shāhwār* or *shāhāna*.

fit for a maniac, *dewāna*.

fit for a man, *mardāna*.

fit for women, *zanāna*.

(g) The ordinal number is formed by adding *um* to the cardinal, as :—

the seventh, *haftum*, from *haft*, seven.

the twenty-seventh, *bīst o haftum*.

The three first ordinals are exceptions to this rule, as :—

first, *nakhusīn*, *awwal*.

second, *dūwum* or *dūyūm*.

third, *sīwum* or *siyūm*.

book the first, *bāb-i-awwal*.

(b) By adding *s* to a noun, preceded by a numeral, a compound adjective will be formed, as :—

of one day's duration, *yak rūzī*, from *yak rūz*, one day.
one year old, *yak sāla*, from *yak sāl*, one year.

a man aged 30 years, *mard sī sāla*, from *mard sī sāl*.
fickle, *dū dila*, from *dū dil*, two hearts.

VERBS.

61. The principal derivative verbs are causal verbs, and are derived from Arabic roots by adding *īdān*, as :—

to seek, to send for, *talabīdān*, from *talab*, search.
to understand, *fahmīdān*, from *fahm*, understanding.

ADVERBS.

62. A list of Adverbs has been already given (see p. 54).

Adjectives ending in *āna* and *wār* may be considered as adverbs, as :—

in the manner of a pedes- trian, <i>piyāda-wār</i> .	wisely, <i>'aklāna</i> . bravely, <i>dilirāna</i> .
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COMPOUND WORDS.

63.

SUBSTANTIVES.

(a) Two nouns may be used in juxtaposition in the reverse order of the genitive, the sign of *izāfat* being ejected, as :—

the counsel-book, *pand-nāma*.

the day-book, *rūz-nāma*.

the cook-house, *bāwarchi-khāna*.

the battle-field, *razm-gāh*.

the asylum of the world, *jahān-panāh*.

(b) Two contracted infinitives may be used, connected by , as :—

speaking and hearing (*i.e.* conversation), *guft o shunūd*.

coming and going, *āmad o raft*, *āmad o shud*.

(c) A contracted infinitive with the corresponding root may be used, as :—

conversation, *guft o go* or *guft-go*.

search, *just o jū*, or *just-jū*.

(d) Two substantives of the same, or of different significations, may be used, as :—

boundary and region (*i.e.* empire), *marz o būm*.

water and air (*i.e.* climate), *āb o hawā*.

growing and increasing (*i.e.* rearing), *nashwā o numās*.

(e) An infinitive preceded by ū is rendered negative, as :—

the non-hearing, *nā shunīdan*.

ū corresponds with the English prefixes *un*, *in* or *non*.
 & , „ „ „ negation *no*, *not*. (i)

(f) A numeral and a substantive may be used, as :—

the afternoon, *si-pahar*.

a quadruped, *chahār-pā, e.*

Sunday, *yak-shamba*.

ADJECTIVES.

64. Compound Adjectives may be formed as follows :—

(a) Of two nouns, both Arabic, both Persian, or one of each, as :—

fairy-faced, *parī rukhsār* or *parī rū, e.*

angelic disposition, *malāk akhlāk*.

lion-hearted, *sher-dil*.

generous disposition, *karīm ḫab'*.

rose-bud mouthed, *ghuncha dahān*.

ruby-lipped, *yakūt lab*.

army numerous as the stars, *anjum sīpāh*.

kingly pomp, *sultānat dastgāh*.

justly disposed, *adālat ā, īn*.

melancholy-minded, *mahzūn khūzir*.

jessamine-scented, *saman bū,e*
 perspicuous in speech, *faṣīḥ kalām*.
 resembling the sea, *daryā miṣāl*.
 eloquent in discourse, *balīgh khitāb*.

5) Of an adjective prefixed to a noun, as:—

handsome-faced, *khüb rū,e*.
 pure-hearted, *ṣāf dil*.
 simple-minded, *ṣalīm kalb*.
 well-disposed, *pākīza khū,e*.
 right-minded (benevolent), *nek maḥzar*.
 pleasant chanting, *khūsh ilhān*.
 ugly-faced, *zisht rū,e*.
 hard-hearted, *sangīn dil*.
 sour-browed, *turush abrū*.
 pure-minded, *ṣāf zamīr*.
 pure-natured, *pāk ḥinat*.
 black-eyed, *siyāk chashm*.
 sweet-tongued, *shirīn zabān*.
 red-faced, *surkh rū,e*.
 grey-haired, *safaid mū,e*.
 ill-tempered, *kaj khulk*.
 bitter in speech, *talkh guftār*.
 sharp-witted, *tez fahm*.
 swift-footed, *sabuk sair*.
 ill-mannered, *bad ravish*.
 pure-natured, *pāk ṭabī'at*.

of good morals, *nek akhlāk*.
 clear in judgment, *rūshan 'akl*.
 broken-hearted, *shikasta dil*.
 distressed in heart, *tang dil*.

(c) Of a verbal root added to a substantive or adjective, as :—

- world-conquering, *jahān-gīr*.
- enemy-enslaving, *'adūw-band*.
- pearl-scattering, *durr-afshān*.
- amber-scented, *'ambar-āgīn*.
- hero-overthrowing, *mard-afgan*.
- heart-afflicting, *dil-azār*.
- rose-scattering, *gul-afshān*.
- assembly-adorning, *majlis-ārā*.
- soul-refreshing, *rūh-āsā*.
- fault-forgiving, *khaṭā-bakhsh*.
- delight-increasing, *bahjat-afzā*.
- town-disturbing, *shahr-āshūb*.
- being covered with dust, *ghubār-ālūd*.
- blood-shedding, *khūn-rez*.
- being mixed with honey, *shahd-āmez*.
- world-illuminating, *gītā-afrūz*.
- fear-increasing, *wāḥshat-afzā*.
- dread-inspiring, *dihshat-anjez*.
- battle-seeking, *jang-jū*.
- early rising, *sahar-khez*.

self-indulging, *tan parwar*.
 light-spreading, *zīyā̄ gustar*.
 stranger-cherishing, *gharīb niwar*.
 heart-expanding, *dil-kushā̄*.
 perfume-diffusing, *'itr-bez*.
 soul-creating, *jān-afrīn*.
 sweet-singer, *khūsh khvāñ*.
 rank (of battle) breaking, *saff shikan*.

(d) Of a past-participle added to a substantive,

as :—

shame-stricken, *khajlat zada*.
 stricken with darkness, *zulmat zada*.
 experienced, *jahān dāda*.
 " " *wāk'ia dāda*.
 one who has been tried in battle, *jang azmūda*
 one who has laid a snare, *dām nihāda*.
 one who has endured affliction, *mihnat kashīda*.

(e) Of a substantive with the prefix *bā*, as :—

possessed of wealth, *bā-māl*.
 cheerful, *bā-rāmish*.

(f) Of a substantive with the prefix *be* as :—

senseless, *be khirad*.
 without discrimination, *be tamīr*.
 heartless, *be dil*.

unjust, *be insāf*.

careless, *be bāk*.

irreligious, *be dīn*.

(g) Of a substantive with the prefix *ham-*, "together," "with," as :—

being in the same house,	<i>ham-khāna</i> .
„ associates,	„ <i>suhbat</i> .
„ „	„ <i>rāh</i> .
„ „	„ <i>'umr</i> .
„ „	„ <i>nishīn</i> .
„ bed-fellows,	„ <i>bistar</i> .
„ confidants,	„ <i>rāz</i> .
„ in the same school (i.e. school-fellows)	} „ <i>maktab</i> .
„ intimate,	„ <i>dam</i> .
sympathising,	„ <i>dard</i> .
a playfellow,	„ <i>bāz</i> .

(h) Of a substantive with the prefix *kam-*, as :—

of little value, *kam-bahā*.

thin-bearded, „ *rīsh*.

of little resource, „ *māya*.

with little experience, „ *tajriba*.

(i) By prefixing *lāj* to (1) an adjective ; (2) a verbal root ; (3) a past participle ; (4) a substantive

- (1) To an adjective, as :—
impure, *nā pāk*.
of impure intention, *nā pāk-rāe*.
- (2) To a verbal root :—
ignorant, *nā dān*.
- (3) To a past participle :—
not commended, *nā sitūda*.
- (4) To a substantive :—
worthless, *nā kār*.
not according to one's desire, *nā kām*.
unmanly, *nā mard*.

VERBS.

65. Persian Verbs may be added to Substantives, Adjectives, Participles, Prepositions and Adverbs.

- (a) To substantives, as :—
to seek justice, *dād khwāstan*.
to mix colours, *rang amekhtan*.
an opinion, *rā'e zadan*.
- (b) To an adjective, as :—
to do good, *nek warzidān*.
to become sick, *bīmār shudān*.
- (c) To a participle or noun of agency, as :—
to become a searcher, *juyanda gardidān*.
to sit smiling, *khandān nishistān*.

(d) To particles, as :—

- to come in, *dar āmadan*.
- „ rise up, *bar khāstan*.
- „ sit down, *faro nishistan*.
- „ soar upwards, *bālā parīdan*.
- „ go up, *bālā raftan*.
- „ come down, *pā,īn āmadan*.

(e) The verbs *kardan*, *sākhtan*, *farmūdan* and *namūdan* are often used with substantives and adjectives in the sense of *making*, as :—

- to make an order, *hukm kardan*.
- „ make content, *khushnūd sākhtan*.
- „ pay attention, *iltifāt namūdan*.
- „ peruse a letter, *muṭāla'a farmūdan*.

(f) The verbs *dāsh tan* and *zadan* are sometimes used in the sense of making, as :—

- to keep watch, *pās dāsh tan*.
- „ make search, *talab dāsh tan*.
- „ express an opinion, *rā,e zadan*.
- „ speak, *haraf zadan*.

(g) The verbs *khurdan* and *dīdan* are used in the sense of "to suffer," or "experience," as :—

- to grieve, *gham khurdan*.
- „ be grieved, *ghussa khurdan*.
- „ feel regret, *ta,assuf khurdan*.

to suffer affliction, *mihnat dīdan*.

„ smell, *bū,e dīdan*.

„ experience kindness, *ihsān dīdan*.

(h) The following verbs are chiefly used in compounds :—

to bring, *āwardan*.

„ become (passive), *shudan*.

„ „ (to turn), *gashtan*.

„ „ („), *gardīdan*.

„ bear, *burdan*.

„ be, *būdan*.

„ come, *āmadan*.

„ devour, suffer, *khurdan*.

„ do, make, *kardan*.

„ draw, undergo, *kashīdan*.

„ find, *yāftan*.

„ have, *dāshtan*.

„ make, *sākhtan*.

„ order, *farmūdan*.

„ see, *dīdan*.

„ strike, *zadan*.

„ sit, *nishistān*.

„ search, *justan*.

„ show, *namūdan*.

„ take, *giriftan*.

„ wish, ask, *khwāstān*.

Examples.

- to apologise, *'uȝr khwāstan*.
 „ assault, *hujūm āwardan*.
 „ appear, *tāli' āmadan*.
 „ be astonished, *muta'ajjab gardida*.
 „ „ „ *shudan*.
 „ „ „ *ta'ajjub kardan*.
 „ „ „ *namūdan*.
 „ „ „ *dāshṭan*.
 „ „ „ *'ajab āwardan*.
 to be beneficent, *ihsān farmūdan*.
 „ be bereaved, *hijrān dīdan*.
 „ believe, *'itikād dāshṭan*.
 „ „ „ *namūdan*.
 „ „ „ *āwardan*.
 „ „ „ *kardan*.
 „ complete, *tanūm kardan*.
 „ „ „ *farmūdat*.
 „ „ „ *sākhtan*.
 „ „ „ *namūdan*.
 „ envy, *ḥasad buraan*.
 „ expect, *intizar kasnūt*.
 „ „ „ *kardan*.
 „ „ „ *burdan*.
 „ „ „ *namūdan*.
 „ „ „ *dāshṭan*.

to expect, *muntazir gardīdan*.

„ „ „ *būdan*.

„ „ „ *shudan*.

„ „ „ *nishistan*.

„ find (others) disappointed, *mahrūm yāftan*.

„ find fault, *'aib justan*.

„ be grieved, *ghuṣṣa khurdan*.

„ take profit, *nafa' giriftan*.

„ return, *rujū' namūdun*.

„ be sorrowful, *maghmūn būdan*

The student should observe the different ways in which the verbs "To be astonished," "To believe," "To complete," "To expect," are rendered.

Thus *intizār*, "expecting," takes the active verbs *kardan*, *kashīdan*, *namūdan*, &c., while *muntazir*, "one who expects," takes the neuter verbs *būdan*, *shudan*, *gardīdan*, *nishistan*, &c.

Similarly the other verbs may be rendered.



SYNTAX.

ARRANGEMENT OF WORDS.

In prose compositions the nominative is put first, then the object or complement, and, lastly, the verb, as :—

the mughal purchased the *mughal tūtī-rā kharid*.
parrot,

Timur arrived in India, *tīmūr ba hindūstān rasīd*.

Words and phrases denoting time, manner, &c., when they apply to a whole sentence, are placed first, as :—

one day, in a certain city, *rūze, dar shahre, darweshe*
a darwesh went to the *bar duhān - i - bakkāle*
shop of a certain trader, *raft*.

When the complement to a verb is a complete sentence it is put last, as :—

that man said, “Do you *ān mard gust, marā ahmak*
consider me a fool?” *mi-pindārī?*

a certain king saw in a *pādshāhe dar khwāb dīd ki*
dream that the whole *tamām - ī - dandānhā, e-o*
of his teeth had dropped *ustāda and.*

When the object is qualified by a relative sentence the object is placed before the verb, and the qualifying phrase after it, as :—

I have heard of a king *pādshāhe-rā shunidam ki*
 who issued the order for *ba kushtanī - e - asīre*
 the executing of a cer-
 tain captive. *ishārat kard.*

they relate of one of the *yake-rā az mulūk-i-'ajam*
 kings of Persia, that he *hikāyat kunana ki dast-*
 extended the hand of *i-taṭāwul ba māl-i-ra'i-*
 usurpation over the pro-
 perty of the people. *yat darāz kard.*

CONSTRUCTION OF SUBSTANTIVES, ADJECTIVES, AND PREPOSITIONS.

Adjectives are indeclinable.

The adjective usually follows the noun which it
 qualifies, as :—

a good man fears God, *mard-i-khüb az khudā mi-*
tarsad.

my black horse was in the *asp-i-siyāh-i-man dar ṭa-*
 stable, *wīla būd.*

When the noun is in apposition, the adjective may
 either precede or follow the substantive.

The word immediately before the verb has usually
*yā,e ma'rūf,** as :—

thy father is a good man, *padar-i-tū mard-i-khüb īst;*
 or, *padar-i-tū khüb mard īst.*

* The full form is : *padar-i-tū khüb marde ast*, in
 which *yā,e mahjūl* is used.

London is a great city, *landan shahr īst bisiyār buzurg*; or, *landan bisiyār shahr-i-buzurgīst*; or, *landan bisiyār buzurg shahr īst*; or, *landan shahr-i-bisiyār buzurg īst*.

If the adjective express more than a simple quality, such as *good* or *bad*, or if it be of Arabic origin, it should be placed after the noun, whether expressed before or after the verb, as :—

thy servant is a bad man, *naukar-i-tū mard-i-sharīr**
īst; or, *naukar-i-tū mardīst sharīr*. (It would be wrong to say, *naukar-i-tū sharīr mardīst*).

Adverbs should be placed immediately before the adjective; sometimes the second noun may intervene, as :—

England is a very good *ingland mamlakat-ī-bisiyār khubīst*; or, *ingland bisiyār mamlakat-i-khubīst*; or, *ingland khaili khub mamlakate ast*; or, *ingland mamlakate ast khaiiī khub*.

* *Sharīr* is Arabic. One might say :—

naukar-i-tū bad marde ast.

When the adjective *precedes* the substantive, it will be noticed the mark of *izāfat* is not used. In Persian this construction is called the inverted epithet.

The names of places and rivers are placed *after* the words city, town, &c., with the *izāfat* between them, as :—

the river Euphrates, *daryā, e farāt.*

The *izāfat* sometimes supplies the place of the conjunction, as :—

a mistress with rosy cheeks *yār-i-gul 'izār-i-shirīn*
and honied speech, *sukhan.*

Two nouns, in common use, *sometimes* omit the *izāfat*; they are :—

a companion, master	{	<i>sāhib.</i>
a possessor of, endowed with		

head, top, extremity, *sār,*

as :—

a possessor of wealth,	<i>sāhib māl.</i>
possessed of skill,	<i>sāhib hunar.</i>
fountain-head,	<i>sār chashma.</i>
head of the way,	<i>sār-rāh.</i>
source of wealth, capital,	<i>sār-māya.</i>

The following noun is used with the Arabic *al*, “the” :—

a lord, master, endowed with, *zū.*

as :—

possessed of dignity,	<i>zū-l-jalāl.</i>
possessed of motion,	<i>zū-l-karakat.</i>
possessed of life,	<i>zū-l-hayāt.</i>
Alexander the Great,	<i>zū-l-karnain.</i>
(two-horned or powerful).	

The following noun, similar to those just mentioned, takes the *iẓāfat*, as :—

people belonging to any profession, an inhabi- tant, lord, master, wor- thy, fit, endowed with	<i>ahl.</i>
---------------------------------------------------------------------------------------------------------	-------------

as :—

veiled,	<i>ahl-i-hijāb.</i>
an artificer,	<i>ahl-i-san'at.</i>
a councillor of state,	<i>ahl-i-dewān.</i>
a traveller,	<i>ahl-i-siyāḥat.</i>

COMPOUND ADJECTIVES.

Any noun with a particle prefixed to it may become an epithet, as :—

a man possessed of wealth, *mard-i-bāmāl.*

Some epithets consist of several words, as :—

a country taken in war, *mulk-i-bajang girifta.*

a slave with a ring in his ear, *banda,e halka bagosh.*

the All-wise, who endows *ḥakīm-i-sukhan bar zabān*
the tongue with speech, *āfrīn.*

NUMERAL ADJECTIVES.

Numeral adjectives precede the substantives to which they belong. The noun must always be in the *singular* number, as :—

a thousand men, *hazār mard* (not) *hazār mardān*.
Twenty brave men, *bīst mard-i-dilāwar* (not) *bīst mardān-i-dilāwar*.

The greatest number should be expressed first; the rest following in the same order, as :—

two hundred and fifty-four *dū ṣad o panjāh o chakār*
thousand seven hundred *hazār o haft ṣad o hashtād*
dred and eighty-three *dū si gūsfand*.
sheep,

From eleven to nineteen, however, the smaller number is expressed first. (See p. 65.)

A *definite* noun may be used in the plural number to answer the cardinal number, as :—

the men were two thousand *mardān dū hazār būdānd*.
sand,

Sometimes a phrase from the Arabic is introduced as an epithet to a Persian substantive, as :—

a darwesh whose prayers *darwesh-i-mustajābu-d-*
are answered, *da'wāt*.
a man sincere of speech, *mard-i-ṣādiku-l-kaul kārī-*
generous of soul, *mu-n-nafs*.

The adjective pronouns *ān*, *īn*, precede their substantives.

Some adjectives of a pronominal nature, as *hama*, “all,” *dīgar*, “other,” *chand*, “some,” or “several,” precede or follow their substantives; for example:—

all the people,

hama mardumān; or, *mardumān-i-hama*.

the other woman,

dīgar zan; or, *zan-i-dīgar*.

some, or several days,

chand rūz; or, *rūz-i-chand*.

COMPARISON.

The word *than* after the comparative degree is expressed in Persian by *az*, as:—

more splendid than the sun, *roshantar az āftāb*.

women are more delicate *zanān nāzuk-tar az mar-thān and*.

Sometimes *bih*, “good,” in the positive form, is used, when denoting comparison, for “better,” as:—

silence is better than evil-speaking; but speaking well is better than silence,

khāmoshī bih az sukhān-i-bad ast; wa sukhān-i-nek bih az khāmoshī.

The superlative degree governs the genitive as:—

the best of men, *nektarīn-i-mardumān.*
 they say that the mean- *goyand ki kamtarīn-i-jān-*
 est of animals is the ass, *warān khar ast.*

The same rule applies to superlative forms from the Arabic, as :—

the most illustrious of the *ashraf-i-ambiyā.*
 Prophets,

The particles called prepositions are few in number.
 The most common are :—

Az, “from,” *bā*, “with,” *bar*, “on,” *ba*, “in, into,”
be, “without,” *tā*, “till,” “as far as,” *juz*, “except,”
 “besides,” and *dar*, “in.”

Prepositions take the simple or nominative form of a noun or pronoun after them, as :—

from Bagdad to Shiraz I *az baghdād tā shīrāz bā*
 will go with thee, *tū khwāham rafti.*

Such other words as are used like prepositions require *zer-i-izāfat*, as :—

near the minister, *nazd-i-wazīr*; or, *ba nazd-*
 i-wazīr.

above his head, *bālā, e sarash.*

before me, *pesh-i-man*; or, *dar pesh-*
 i-man.

under the earth, *zer-i-zamīn.*

PRONOUNS.

The affixes are :—

<i>Pers.</i>	<i>Sing.</i>	<i>Plur.</i>
1. my ام	am,	our مان mān.
2. thy ات	at,	your تان tān.
3. his اش	ash,	their شان shān.

Mention has already been made (see page 28 Gr.) of the use of these affixes when attached to nouns.

It will be sufficient in this place to add that the plural terminations are rarely used ; and that when the noun to which the affix belongs is in construction with an adjective, the affix is usually added to the *adjective*, as :—

thy dear life, 'umr-i-azizat.

The affixes اش , ات , ام may be employed to denote the dative and accusative cases *to me*, *to thee*, or *me, thee, &c.*, as well as the possessives *my, thy, his*.

The affixes may be joined to the verb which governs them, or to any word* in the sentence, as :—

* Except the simple prepositions and a few of the conjunctions, as *wa* and *yā*.

the porter did not admit *darbā-nam rahā na kard.*
me,

the earth has so much *khāk-ash chunān bukkurd.*
consumed it,

Sometimes there is ambiguity; thus, in the first sentence, *darbā-nam*, by itself, might mean *my porter*. In a case of this kind the context must be considered.

The reciprocal pronoun *وُجْه* corresponds to our pronoun *self*, as :—

I myself, *man khud.*

thou thyself, *tū khud.*

It may be the nominative to *any person* of the verb, the termination of the verb showing sufficiently the sense, as :—

I myself went, *khud raftam.*

they themselves went, *khud raftand.*

It is used as a substitute for a possessive pronoun, as :—

the goldsmith went to *his* zargar ba *khāna,e khua*
house, *raft.*

I was coming from *my* man az *bāgh-i-khud āma-*
garden, *dam.*

Zaid beat his (*own*) slave, *Zaid ghulām-i-khud-rāzad.*

Zaid beat his (*another's*) *Zaid ghulām-i-o-rāzad.*
slave,

The affix *khudash* is used in the third person singular, as :—

I saw Zaid in his (own) Zaid-rā dar *khāna*, e *khud-*
...ouse, *ash dīdam.*

DEMONSTRATIVE PRONOUNS, *īn* and *ān*.

When the name of an irrational being, or of an inanimate object has been mentioned, and reference is afterwards made to it by a pronoun (as *it* or *they*), *īn* and *ān*, with their plurals are used, as :—

the lion said the painter *sher guft muṣawwir-i-īn*
of it was a man, *insān ast.*

the wise men were at a loss *ḥukamā az tāwil-i-ān 'ājiz*
in the explanation of it, *mandand.*

The phrases *ān-i-man*, *ān-i-tū*, *az ān-i-man*, *az ān-i-tū*, &c., are equivalent to the English words, *mine*, *thine*, &c., as :—

the throne of Egypt is *maṣnad-i-miṣr ān-i-tūst.*
thine,

whose house was this ori- *īn khāna awwal az ān-i-*
ginally? *ki būd?*

he said, that of my grand- *guft az ān-i-jaddam.*
father's,

when he died, whose did *chūn o bi-guzasht az ān-i-*
it become? *ki shud?*

he said, that of my fa- *guft az ān-i-padar-am.*
ther's,

እ and እ are simply connectives, not relatives, as :—

I saw a prince who pos- *malik-zāda-rā dīdam ki*
sessed wisdom, *'akl dāshṭ.*

After *ki*, *o* is understood, "that he."

the fool who sets up a *abla,e ki o* (usually writ-
camphor candle in a ten *ko*) *rüz-i-rüshan*
clear day. *shama'-i-kāfūrī nihad.*

Example in the genitive :—

many a renowned person- *bas nāmwar ki zer-i-zamīn*
age have they deposited *dafn karda and ki az*
beneath the dust, of (usually written *kaz*)
whose existence (*lit.*, *hastiyash ba rū,e zamīn*
that of his exist- *yak nishān na mānad.*
ence) no trace remains
on the face of the
earth,

Again :—

I am not he whose back *ān na man bāsham ki rüz-*
you will see in the day *i-jang bīnī pusht-i-man.*
of battle (*lit.*, that you
should see my back),

Example in the dative :—

O (thou) to whom my person appeared contemptible (*lit.*, that my person appeared to thee),

Example in the accusative :—

he whom I beheld all fat, like the pistachio nut (*lit.*, he that I saw him),

Example in the ablative :—

that(proceeding) in which there is suspicion of danger,

The terms *harki*, *harchi* correspond respectively to "whosoever," "whatsoever." *Harki* refers to rational beings; *harchi* to inferior animals or inanimate objects.

For example :—

whosoever shall wash his hands of life, the same will utter whatever he has on his mind,

harki dast az jān bishūyad,
harchi dar dil dārad bi-
goyad.

When a substantive is expressed after *har*, the particle *ki* may follow, as :—

everything which,

har chīz ki.

When *yā,e majhūl* is added to a noun, followed by *ki* or *chi*, the substantive is rendered more definite, as :—

envy is such a torment *hasad ranje ast ki az mash-*
 that it is impossible to *akkat-i-ān juz ba marg na*
 escape from its pangs *tawān rast.*
 except by death,

The particles *ki* and *chi*, when used interrogatively, are to be considered as substantives, as :—

whose horse may that be? *ān asp-i-ki bāshad?*

to whom are they speaking? *kirā mī-goyand?*

who are they? *eshan kiyand?*

on account of what are you *az bahar-i-chi āmadai?*
 come?

for what did you go? *chirā raftī?*

The particle *tā* is frequently added to numerals; it implies individuality, as :—

I have two or three let- *man ham dū si tā kāghaz*
 ters to write (lit., two *dāram binawīsam.*
 or three individual let-
 ters),

When two nouns come together, so as to form one compound word, the genitive is formed by adding *az* to the first noun, which should be made definite by affixing *yā,e wahdat*, or by prefixing a numeral, as :—

- a sword of steel, *shamshîre az fûlâd*, or
 shamshîr-i-fûlâdî.
 two swords of steel, *dû shamshîr az fûlâd*.

CONCORD OF VERBS.

If the nominative to a verb be expressive of rational beings, the verb will agree with its nominative, as :—
 the brothers were vexed, *barâdarân ranjîdand*.

Two or more nouns, in the singular, require a plural verb, as :—

the goldsmith and carpenter seized the images, *zargar wa najjâr butân-râ girifland*.

If the nominative to a verb be expressive of irrational beings, the verb is *usually* in concord with its nominative; but sometimes it is in the singular, as :—

four horses were killed, *chahârasp kushta shudand*;
 or, *chahârasp kushta shud*.

the animals of the forest made a noise, *jânwarân-i-besha âwâznamûdand*.

When two or more nouns (expressive of distinct genera) have a common verb, the verb will be in the plural, as :—

the horse and the ass are *asp wa khar az yak jins*
 not of the same genus, *nīstand*
 a horse, an ass, and an ox *aspe, wa khare, wa gāwe*
 were killed, *kushta shudand.*

In respect to nouns representing inanimate objects, the verb is sometimes made to agree with its nominative, sometimes put in the singular.

It is not absolutely necessary to use a verb in the singular when the nominative is in the plural; at the same time the verb is often so used, especially in the passive voice, by eminent writers and correct speakers. In the Active Voice the verb should usually agree with its nominative. For example:—

the houses of the people *khānahā,e mardum kharāb*
 were destroyed, *shudand*; or, *khānahā,e*
mardum kharāb shud.

the houses of this city are *khānahā,e īn shahr bisiyār*
 very small, *kūchak and*; rarely,
khānahā,e īn shahr bisi-
yār kūchak ast.

If several nouns representing distinct classes of objects have a common verb, the verb will be in the plural, as:—

water, fire and earth are *āb, ātash wa khāk az az*.
 of opposite nature, *dād-i-yak digar and.*

If, however, they be of the same *quality* or *class*, the verb may be in the plural, but is usually in the singular, as :—

in our garden grapes, figs, and apples are not to be found, *dar bāgh-i-mā angūr wa anjīr wa seb yāft na mī-shavad*; or, rarely, *na mī-shavand*.

at this season snow, rain, hail, thunder, and lightning frequently come together, *dar īn mausim baraf wa bārān wa tagarg wa rā'd wa bark mukarrar bāham mī-āyad*; or, rarely, *mī-āyand*.

If the nouns be expressive of things which have no material existence; e.g., time, day, night, joy, grief, &c., the verb is usually put in the singular, as :—

grief, joy, death, life, all come from God, *għam wa shādī wa marg wa zindagī hama az khudā mī-āyad*.

manliness and generosity make this demand, *jawān-mardī wa muruwat chunīn iktizā mī-kunad*.

When a numeral precedes a noun the latter does not require the plural termination; yet if the noun express a rational being, the verb will be in the plural, as :—

ten darwishes will sleep on one carpet, *dah darwesh dar gilīme bi-khuspand*.

Irrational beings and inanimate objects take the verb in the singular, as:—

a hundred thousand horses *ṣad hazār asp hāzir shud.*

were ready,

there were two thousand *dū hazār ghurfa wa hazār*
rooms and a thousand *aiwān būd.*
vestibules,

Nouns of multitude, denoting rational beings, are followed by verbs in the singular or plural, according to the unity or plurality of the idea conceived in the mind of the speaker, thus:—

to the just monarch the *shāhinshāh-i-'ādil-rā* *ra-*
people is an army, *'iyat lashkar ast.*

a gang of Arab thieves *tājifa,e duzdān-i-'arab bar*
had settled on the sum-*sar-i-kohē nishista bū-*
mit of a certain moun-*dand.*
tain,

the whole nation through *khalke ba ta'assab bar o*
partiality flocked to *gird āmadand.*
him,

The rule for addressing persons is as follows:—

Among persons in the same sphere of life *you* is used.

Between intimate friends, either *you* or *thou*. From a superior to an inferior, *thou*; but if the inferior be an independent person, it is better to use *you*.

Kings are addressed in the third person singular, sometimes third person plural. The phrase "His Majesty" is used, *not* "Your Majesty." Sovereigns, when speaking of themselves, say, "His Majesty," never "I" or "We." In writing they use "We."

Great personages address each other in the third person singular. Inferiors speak of their superiors in the third person singular.

It will have been noticed that where several nouns have a common verb, the conjunction *wa*, "and," is required.

Har and *hama* take the noun in the singular; *har* takes the verb also in the singular; *hama* in the plural, as :—

all the people came, *hama kas āmadand.*

In speaking of exalted personages the plural verb is used, as :—

if the king wishes, *agar pādshāh kabūl farmāyand.*

The verb is used in the singular, when speaking of God.

GOVERNMENT OF VERBS.

An active verb does not, as a rule, require that its complement should have the sign of the accusative case. For example :—

O, cup-bearer, bring a *sākiyā saghir-i-sharāb bi-*
yār. goblet of wine !

the darwesh preserved *the* *darwesh sang-rā ba khud*
 stone in his possession, *nigāh dāsh̄t*.
 a certain villager had *an* ass, *dihkāne khare dāsh̄t*.
 the people of the garden *mardumān-i-bāgh khar-rā*
 used to beat *the* ass, *mī-zadand*.

When the accusative case is used indefinitely, *rā* is omitted. When any ambiguity would arise from its omission, *rā* should be inserted, as :—

the goldsmith struck *the* *zargar najjar-rā zad*.
 carpenter,
 the man slew *the* lion, *mard sher-rā kusht*.

In these cases *rā* is obviously necessary. In the case of compound verbs, *rā* is never added to the substantive (see page 86).

When *rā* is used to denote the *dative* case, its insertion is absolutely necessary, as :—

I gave a book to *that* man, *ān mard-rā kitābe dādām*.
 In this case *kitābe*, the accusative, is indefinite, and the dative case is expressed by *rā*.

When a verb governs an accusative and a dative case, *rā* cannot be used for both cases. If the *accusative* requires *rā* the *dative* will be expressed by *ba*. For example :—

let them give *the* ruby to *la'l-rā ba ān zan dihand*.
 that woman,
 give me *the* book, *kitāb-rā ba man bi-dih*.

When the object is in a state of construction with another noun or with an adjective, and from its nature requires *rā*, that termination is added to the latter noun or adjective. Moreover, however complex the sentence may be, *rā* should be placed at the end, as:—

I saw Zaid the son of the minister, *Zaid pisar-i-wazir-rā dī-dam.*

one of the kings of Khu-rāsān saw in a dream Sultān Mahmud, the son of Sabaktagīn, *yake az mulūk-i-khurāsān Sultān Mahmud-i-Sabaktagīn-rā bakhwāb dīd.*

they sent forward several individuals from among men who had seen service and had experienced war, *tane chand az mardān-i-wāki'a dīda wa jang azmūda-rā bi-firistād-and.*

The termination *rā* is often used in the sense, "in respect of," as:—

they relate a story with regard to a certain tyrant, *zālime-rā hikāyat kunānd.*

I have heard of a darwesh, *darweshe-rā shunīda am.*

After a generic noun, used generically, *rā* is omitted,* as:—

* Generic nouns may be used in three ways: definitely, indefinitely, and generically. Thus we may say either *the man, the bird; a man, a bird; or man, bird*, with reference to the entire species.

Greediness brings both *dar ārad tama' murgh wa*
 bird and fish into the *māhī ba band*.
 net,

The *rā* is equivalent to the definite article "the" used *definitely*, and is, therefore, omitted after generic nouns.

If, however, the noun is in construction with *ki*, the noun is considered definite, and *rā* must be added, as :—

bring, O Sūfī, the cup *Sūfī biyār ki ā, ina ṣāf ast*
 which is pure as a *jām-rā*.
 mirror,

In the old Persian writers the accusative is formed by prefixing the particle *mar* to the noun, as :—
 I saw the man, *mar mard-rā dīdam*.

The particle *rā* is sometimes used in the sense of of the genitive, as :—

Zaid's head, *Zaid-rā sar*.
 a certain person had lost *yake-rā dil az dast rafra*
 his heart, *būd*.

When an *indefinite* noun occurs at the commencement of a sentence *rā* is required, as :—

I saw a holy man, *pārsā, e-rā dīdam*.

Sometimes *rā* is omitted, as :—

I had a companion, *rafīke dāshtam*.

The pronouns and the Arabic word *fulān*, "such a one," always take *rā*, as :—

I saw thee, *tū-rā dīdam*.

I saw such an one, *fulān-rā dīdam*.

such a person has con- *fulān shakhs khud-rā pīn-*

cealed himself, *hān karda ast*.

The *rā* is always used in the case of specific nouns, as :—

Zaid struck Omar, *Zaid 'Umr-rā zad*.

The pronominal suffixes reject *rā*, as :—

I said to him, *guftam-ash*.

Sometimes *rā* is used, as "Gulistān," book iii. tale 8 :—

(one of the sages) prohibi- *pisar-ash-rā nahā kard az*
ted his son from eating *bisiyār khurdan*.
too much,

Again, Firdūsī's "Shah-nāma" :—

he gave arms and money *silāh wa dirham dād lash-*
to his army, *kar-ash-rā*.

When an entire phrase is used in apposition to a noun, *rā* is placed at the end of the phrase, as :—

I saw 'Alī (may Allah be *'Alī (raziyu-l-lāh 'anhū)*
pleased with him !) in a *rā ba khwāb dīdam*.
dream,

When an *adjective* is placed in apposition to a noun, *rā* is added to the *noun*, as :—

I saw a tyrant asleep, *zālime-rā khufta dīdam.*

The verbs *bāyistan*, to be necessary ; *shāyistan*, to be fit ; *tawānistān*, to be able ; are used impersonally, as :—

it is necessary to do, *bāyad kard.*

it is proper to say, *shāyad guft.*

one may do, *tawānad kard*

The root of *tawānistān* is more frequently used, as :—

one may do, *tawān kard.*

Some impersonal verbs take a nominative of cognate meaning, as :—

it rains, *bārān mī-bārad.*

it thunders, $\left\{ \begin{array}{l} r'ad \; \dot{s}adā \; mī-zanad; \text{ or,} \\ r'ad \; mī-\underline{ghurad}. \end{array} \right.$

it lightens, *tundar mī-tundad.*

it lightens, *bark mī-darakhshad.*

Two tenses of the Potential Mood, present and past, can be formed by adding the contracted infinitive to the aorist and preterite of the verb *tawānistān*, “to be able” :—

I am able to go, *tawānam raft.*

I was able to go, *tawānistam raft.*

The verb *khwāstan*, "to desire," is similarly used, as :—

I will go, *khwāham raft*.

If the infinitive precede the governing verb, it takes the full form, as :—

I cannot do this deed, *in kār kardan na mī-tawānam*.

When the infinitive and its governing verb are separated by an intervening clause, the full form is used, as :—

it does not become persons *abnā, e jins-i-mārā na shā-yad dar huzrat-i-pād-shāhān juz ba rāstī sukhān guftan*.
of our sort, in the presence of kings, to speak other than the truth,

Often after *khwāstan*, *shāyistan*, *bāyistan*, and *tawānistān*, the present subjunctive with the particle *ki* is used, instead of the infinitive, as :—

I wish to go, *mī-khwāham ki bi-ravam*.
it is proper that I should read, *shāyad ki bi-khwānam*.

This construction is sometimes necessary, for the sentence *turā bāyad zad* might stand for—"I must strike you," or "you must strike."

The infinitive is often used as a verbal noun, in

which case the noun which follows is put in the genitive, as :—

from the arrival of spring *az āmadan-i-bahār, az raf-*
 and the departure of *tan-i-dai, aurāk-i-ha-*
 winter the leaves of our *yāt - i - mā mī - gardad*
 lives are folded. *tai.**

THE TENSES.

After verbs signifying “to command,” “to order,” the perfect tense is used to imply that the order given was *immediately* carried out, as :—

the king gave orders to	<i>pādshāh farmūd tā o-rā</i>
put him into prison,	<i>dar zindān nihādand.</i>
the sage commanded that	<i>hakīm farmūd tā ghu-</i>
they should throw the	<i>lām-rā ba daryā andākh-</i>
boy into the sea.	<i>tand.</i>

If the fulfilment of the order was not *immediate*, the present subjunctive is used, as :—

(the king) commanded	<i>bi-farmūd ki muṣāra'at ku-</i>
them to wrestle,	<i>nand.</i>
he gave orders so that they	<i>farmūd tā ustād-rā khil'a-</i>
bestowed a robe of ho-	<i>o ni'mat dādand.</i>
nour and a reward on	
the master,	

* To become rolled up; to close, *tai gardidān*.

In narration, when a second verb occurs after a verb in the preterite, the present, or aorist, is used, as :—

the young tiger saw that *palang bachcha dīd ki tā-*
 he *has not* the power *kat-i-mukāwamat na*
 of resisting. *dārad.*

In recounting a conversation the very words of the speaker are used, as :—

Hātim told her that he *Hātim o-rā guft ki na*
 would not eat, *khvāham khurd.*



SECTION II.

COMPOSITION OF SENTENCES.

LESSON 1.

Substantives.

man,	<i>mard</i> ; <i>ādam</i> ; <i>mardum</i> ; <i>insān</i> .
father,	<i>padar</i> ; <i>wālid</i> ; <i>ab</i> ; <i>abū</i> ; (parents) <i>wālidain</i> .
husband,	<i>shauhar</i> ; <i>zauj</i> ; <i>khaṣm</i> .
brother,	<i>barādar</i> ; <i>akh</i> .
son, or child,	<i>pisar</i> ; <i>walad</i> ; (child) <i>tīfl</i> ; <i>ibn</i> .
boy,	<i>kodak</i> ; <i>tīfl</i> , (plur.) <i>atfāl</i> ; <i>bachcha</i> .
animal,	<i>jānwār</i> ; <i>jānwār</i> ; <i>ḥaiwān-i-ghair nāṭik</i> ; (beast of prey) <i>nakħchīr</i> ; (wild beast) <i>wahsh</i> , (plur.) <i>wuhūsh</i> .
horse,	<i>asp</i> ; <i>markab</i> ; <i>faras</i> .
house,	<i>khāna</i> ; <i>kad</i> ; <i>buķa</i> ; <i>maķām</i> ; <i>makān</i> ; <i>bait</i> ; <i>maskin</i> ; <i>ma,wā</i> ; (hut) <i>kulbā</i> ; (building) <i>'imārat</i> ; (palace) <i>mahall</i> .
pen,	<i>kalam</i> .
dog,	<i>sag</i> ; <i>kalb</i> .
elephant,	<i>fīl</i> ; <i>pūl</i> .
woman,	<i>zan</i> ; (married lady) <i>khātūn</i> ; (lady of rank) <i>begam</i> .
mother,	<i>mādar</i> ; <i>wālida</i> .
wife,	<i>zan</i> ; <i>zauja</i> .
sister,	{ <i>khwāhar</i> (elder).
daughter,	{ <i>hamshīra</i> (younger).
girl,	<i>dukhtar</i> ; <i>ṣabiya</i> .
thing,	<i>dukhtarak</i> ; <i>zan-i-shabāb</i> .
mare,	<i>chīz</i> ; <i>shai</i> (plur.) <i>ashiyā</i> .
table,	<i>znādiyān</i> .
	<i>mez</i> .

book,	<i>kitāb</i> ; <i>daftar</i> ; <i>jarīdat</i> .
fox,	<i>rūbāh</i> .
cow,	<i>mādah gāw</i> ; (cattle) <i>bakar</i> or <i>mawāshī</i> .

Adjectives.

good,	<u>khüb</u> ; <u>nek</u> ; <u>bih</u> ; <u>taiyab</u> ; <u>nafis</u> .
bad, wicked,	<u>bad</u> ; <u>kharāb</u> ; <u>khabīs</u> ; <u>fāhish</u> ; <u>fāsid</u> .
great, large,	<u>kalān</u> ; <u>buzurg</u> ; <u>'azīm</u> ; <u>a'zam</u> ; <u>kabīr</u> .
little, small,	<u>khurd</u> ; <u>khvār</u> ; <u>kotah kad</u> , or <u>kāsir kad</u> (stature).
lazy,	<u>sust</u> ; <u>tamhal</u> .
wise,	<u>dānā</u> ; <u>'aklmand</u> ; <u>dānishmand</u> ; <u>zakī</u> ; <u>khiradmand</u> .
ignorant,	<u>nādān</u> ; <u>nā fahm</u> ; <u>jāhil</u> ; <u>nā khwānda</u> .
swift,	<u>tez</u> ; <u>chust</u> ; <u>chālāk</u> ; <u>tezrau</u> ; <u>chābuk</u> .
high, lofty,	<u>buland</u> ; <u>'ālī</u> .
handsome,	<u>khüb-sūrat</u> ; <u>hasīn</u> ; <u>zebā</u> ; <u>marghüb</u> ; <u>khūsh</u> <u>shakl</u> ; <u>khūsh haikal</u> ; <u>kabūl-sūrat</u> ; <u>jamīl</u> ; <u>wajīh</u> .
ugly,	<u>bad-sūrat</u> ; <u>bad haikal</u> ; <u>zisht</u> ; <u>karihu-l-</u> <u>manzar</u> ; <u>tal'at-i-nā-mauzūn</u> ; <u>shaklu-</u> <u>l-mal'ūn</u> ; <u>kabīh-sūrat</u> ; <u>nā khūsh tal'at</u> .

EXAMPLES.

this is my brother,	<i>in barādar-i·man</i> ast.
that is your son,	<i>ān pisarat</i> ast.
these are their houses,	<i>in khānahā,e eshān</i> and.
this is my father's house,	<i>in khāna,e padaram</i> ast.
that is your brother's horse,	<i>ān asp-i·barādar-i</i> [<i>tū</i> ast] or [<i>tūst</i>].
this is that man's mother,	<i>in mādar-i-ān</i> mard ast.
that is your sister,	<i>ān khwāharat</i> ast.
thy sister's horse is swift,	<i>asp-i-khwāharat</i> tezrau ast.
this pen is very good,	<i>in kalam bisiyār khüb</i> ast.
that is a very good book,	<i>ān kitāb bisiyār khüb</i> ast.
she is a little woman,	<i>o zan-i-kotah-kad</i> ast.
his father was a great man,	<i>o zanak</i> ast. <i>padar-i-o buzurg būd.</i>

your sister was very handsome,

my brother's horses were extremely swift,

their children's books were very good,

<i>khwāhar - i - tū</i>	<i>mah-wash būd.</i>
<i>khwāhar - i - tū</i>	<i>mah-tal'at būd.</i>
<i>khwāharat bisiyār marghūb būd.</i>	
<i>aspān-i-barādaram nihāyat tez-raftār būdand.</i>	
<i>kitābhā, e bachchagān-i-eshān bisiyār khūb būdand.</i>	

Exercise.—I am that man's brother. This woman is my brother's daughter. That boy is my brother's son. This is my sister's book. That man is this boy's father. These houses are very lofty. That girl's mother was very wise. Your father's horse was very swift. My brother's children are handsome. My sister's daughters are very good girls. That man's brother's wife was a very ignorant woman. That was a very handsome woman. This boy is very lazy. These girls are very lazy. These women were excessively ugly. The man's horses were very small. They are very bad husbands. She is a bad wife. They are very bad wives.

LESSON 2.

EXAMPLES.

the elephant is larger than *fīl az asp kalān-tar ast.*

the horse,

the fox is smaller than the *rūbāh az sag khurd-tar ast.*
dog,

the horses are swifter than *aspān az fīlān tezrau-tar and.*
the elephants,

the elephant is the largest *fīl az hama jānwārān buzurg ast.*
animal of all, *fīl buzurgtarin-i-hama hai-wānāt ast.*

the elephant, the horse, and
the dog, are wiser than
all other animals,

*{ fil, asp, o sag az ama jā n-
warān-i-dīgar dānā-tar
and.
fil, asp, o kalb az hama
haiwānāt-i-dīgar zakā-
wat-tar dārand.*

Exercise.—The cow is more lazy than the horse. These men are more wicked than dogs. The boys are more ignorant than the girls. The horses and the dogs are handsomer than the elephants. My pen is better than your pen. This boy is wiser than that boy. My father's horse is swifter than your brother's mare. Our dogs are swifter than your horses. The men are worse than the women. The fox is wiser than the dog. This pen is the worst of all (worse than all). This woman is the handsomest of all (more handsome than all). That girl was much wiser than her mother. She was the wisest of all the girls (wiser than all the girls).

LESSON 3.

EXAMPLES.

who is that man ?

ān ādam kīst ?

who is this woman ?

īn khātūn kīst ?

who are these boys ?

{ īn kodakān kīstand ?

who are those girls ?

ān dukhtarān kīstand ?

whose house is this ?

īn khāna,e kīst ?

whose children are these ?

īn bachchagān-i-kīstand ?

whose books are these ?

īn kitābhā,e kīstand ?

whose daughter is she ?

o dukhtar-i-kīst ?

where is my father ?

padaram kujā ast ?

where is his brother ?

barālarash kujā ast ?

where are your father's
horses ?

*aspān-i-padar-i-shumā kujā
and ?*

where are my brother's children's books ?	<i>kitābhā,e bachchagān-i-bar-</i> <i>ādar-i-man kujā and ?</i>
where may be that man's mother's mare ?	<i>mādiyān-i-mādar-i-ān ādam</i> <i>kujā bāshad ?</i>
is this your house ?	<i>āyā, īn khāna,e shumā ast ?</i>
was that my father's horse ?	<i>āyā, ān asp-i-padar-i-man</i> <i>būd ?</i>
may this be my sister's table ?	<i>āyā, mez-i-khwāhar-i-man</i> <i>bāshad ?</i>
how many pens will there be ?	<i>chand kalamhā khwāhand</i> <i>būd ?</i>
what-like books will they be ?	<i>kitābhā,e chi kism khwāhand</i> <i>būd ?</i>

Exercise.—Where is your brother ? Where is this man's mother ? Whose son are you ? Whose horses are these ? How many houses are there ? What sort of book is this ? Is that your sister's table ? Is this pen yours ? Where had you been yesterday ? Where will these children be to-morrow ? When will you be at home (in the house) ? Was your father at home yesterday ? Will your brother be at home to-morrow ? Were my two books on the table yesterday ? Where are his four sons ? Have his three daughters been at home ? Were there seven horses there yesterday ? Will there be eight men in the house three days hence ? Were there five or six dogs there two days ago ? What is this thing ? What animals are these ? Is that animal a horse or a cow ?

LESSON 4.

day,	<i>roz ; yaum.</i>
city,	<i>shahr ; balād</i> (plur. <i>bilād</i>).
river,	{ <i>daryā ; rūd-khāna</i> . (canal) <i>nahr</i> .
forest,	<i>besha ; bādiya</i> ; (desert) <i>dasht</i> ; <i>sahrā</i> ; <i>bi-</i> <i>yābān kā-i-basīt</i> .
a plain,	<i>maidān</i> .

water,	<i>āb</i> ; (drinking) <i>āb-i-zulāl</i> ; (dirty) <i>āb-i-mukadar</i> , or <i>manjal āb</i> ; (iced) <i>āb-i-yakh</i> ; (pure) <i>salsabūl</i> ; (impurity of) <i>kadūrat</i> ; (purity of) <i>'uzūbat</i> ; (boiling) <i>āb-i-dāgh</i> ; (warm) <i>āb-i-malūl</i> ; (still) <i>āb-i-khufta</i> ; (running) <i>āb-i-rāwān</i> .
fish,	<i>māhī</i> ; <i>samak</i> .
street,	<i>kūcha</i> .
night,	<i>shab</i> ; <i>lail</i> .
a boat,	<i>māshūya</i> ; <i>zaurak</i> ; <i>safīna</i> ; <i>kishtī, e khurd</i> .
a tree,	<i>darakht</i> ; <i>shajar</i> ; (young) <i>nihāl</i> ; (branch) <i>shākh</i> .
a road,	<i>rāh</i> ; <i>rāh</i> ; (high) <i>shāh-rāh</i> ; <i>shāri'</i> ; <i>jāda</i> .
fruit,	<i>mewā</i> ; <i>bar</i> ; <i>samar</i> (plur.) <i>asmār</i> .
bird,	<i>paranda</i> ; <i>murgh</i> ; <i>tair</i> (plur.) <i>tuyūr</i> .
name,	<i>nām</i> ; <i>ism</i> .
people,	<i>ahl</i> ; <i>ins</i> ; <i>insān</i> ; <i>haivān-i-nātik</i> .

Intransitive Verbs.

to stay, dwell,	{ <i>māndan</i> .
to come,	{ <i>manzil dāshtan</i> ; <i>sākin būdam</i> .
to go,	{ <i>āmadan</i> .
to run,	{ <i>raftan</i> .
to sleep,	{ <i>dawīdan</i> ; <i>pūyidan</i> .
to arrive,	{ <i>khwābīdan</i> .
to flow,	{ <i>khuftan</i> .
to proceed, advance,	{ <i>khushīdan</i> .
to retreat, fall back,	{ <i>rasīdan</i> ; <i>wārid</i> or <i>wurūd shudan</i> .
to sit,	{ <i>jārī shudan</i> .
to return,	{ <i>rawān shudan</i> .
	{ <i>sail-i-āb shudan</i> .
	{ <i>pesh rafian</i> ; <i>mukaddam shudan</i> .
	{ <i>pas pā shudan</i> .
	{ <i>'akab āmadan</i> .
	{ <i>muta'akib shudan</i> .
	{ <i>nishastan</i> .
	{ <i>bāz</i> or <i>pas gashtan</i> .

to die,

$\left\{ \begin{array}{l} \text{murdan.} \\ \text{wafāt yāftan.} \\ \text{ba jahān-i-bākī raftan.} \\ \text{intikāl kardan.} \\ (\text{ready}) \text{ ba jān āmadan.} \end{array} \right.$

EXAMPLES.

I am staying in the city,

$\left\{ \begin{array}{l} \text{man dar shahr mī-mānam.} \\ \text{man dar shahr manzil mī-} \\ \quad dāram. \\ \text{man dar shahr sukūnat} \\ \quad [pažīram]. [mī-dāram.] \\ \text{padaram dar ān} [khāna] \\ \quad tashrīf mī - dārand. \\ \quad [manzil.] \end{array} \right.$

my father dwells in that house,

$\left\{ \begin{array}{l} \text{dī rūz az besha mā āmadem.} \\ \text{mā farda ba shahr khwāhem} \\ \quad raft. \end{array} \right.$

we came from the forest yesterday,

$\left\{ \begin{array}{l} \text{mā farda ba shahr khwāhem} \\ \quad raft. \end{array} \right.$

we will go to the city tomorrow,

$\left\{ \begin{array}{l} \text{murgh bālā,e shākh-i-da-} \\ \quad rakht mī-nishast. \end{array} \right.$

the bird was sitting on the tree,

$\left\{ \begin{array}{l} \text{kujā mī-raved?} \\ \text{az kujā in} [daryā rawān} \\ \quad ast]? [rūd - khāna mī-} \\ \quad ravad.] \end{array} \right.$

where are you going ?

$\left\{ \begin{array}{l} \text{az kujā in} [daryā rawān} \\ \quad ast]? [rūd - khāna mī-} \\ \quad ravad.] \end{array} \right.$

whence does this river flow?

$\left\{ \begin{array}{l} \text{in mardumān dar shahr mī-} \\ \quad khwāband? \end{array} \right.$

do these men sleep in the city ?

$\left\{ \begin{array}{l} \text{in rāh ba-kudām jā sar mī-} \\ \quad kashad? \end{array} \right.$

where does this road lead to (go to) ?

$\left\{ \begin{array}{l} \text{in rāh ba-kujū mī-rasad?} \\ \text{dar ān daryā māhiyān bi-} \\ \quad siyār buzung and? \end{array} \right.$

is the fish in that river very large ?

$\left\{ \begin{array}{l} \text{ānān kistand ki zer-i-da-} \\ \quad rakht nishasta būdand? \end{array} \right.$

who were those that were sitting underneath the tree ?

Exercise.—The forest near the city is very large. How many men are sleeping beneath the tree ? The road towards the forest is not very good. The horses

were running from the plain. The water flows from the river into the city. In that forest there were many large trees. The boats on the river are coming towards the city. How many boats are there? There will be 250 horses on the plain to-morrow. There were 2500 men on the large plain near the city yesterday. A hundred and fifty men have retreated from the river towards the forest. The horses are dying on the plain, and a hundred men died yesterday within the city. That man stayed nine days in my house. I slept one night in the forest, but I will not sleep there a second night. The water is flowing from the river into the streets of the city. The men are advancing towards the city. The fruit on these trees is very good. Where do all these people come from? What is the name of that city? What is the name of that river which flows from the forest? What is the name of the street in which you dwelt? The people were sitting beneath the trees. When did you arrive in this city? When will you return home?

LESSON 5.

Substantives.

bread,	<i>nān.</i>
butter,	<i>maska ; kara ; zubdat.</i>
wine,	<i>sharāb ; mai ; bāda ; sahbā ;</i> (fermented liquor) <i>khamr.</i>
tea,	<i>chā or chā,e ;</i> (urn) <i>samāwar.</i>
breakfast,	(very early) <i>nāshta</i> ; (between 11 and 12) <i>nahār</i> ; (about noon) <i>chāsh.</i>
dinner,	<i>shām</i> ; <i>ta'ām-i-shām</i> ; (food) <i>khurish</i> ; <i>khorāk</i> ; <i>ghizā</i> ; <i>āshām</i> ; <i>ma'ishat.</i>
knife,	<i>kurd</i> ; (penknife) <i>chākū.</i>
fork,	<i>changāl.</i>
meat,	<i>gosht</i> ; (cold meat) <i>gosht i-shabīna</i> or <i>gosht-i-sard</i> ; <i>gosht-i-shabmānda.</i>
milk,	<i>shir</i> ; (cream) <i>sar-i-shir</i> ; <i>zabd.</i>
rice (boiled),	(raw) <i>birinj</i> ; (cooked) <i>chatalaw.</i>

plate,	<i>bushkāb</i> ; <i>rikāb</i> ; <i>tabak</i> ; (large) <i>kāb</i> ; (cover) <i>sar posh-i-kāb</i> .
spoon,	<i>kāshugh</i> .
sugar,	<i>shakar</i> , <i>kand</i> , <i>nabāt</i> ; (sugar-cane) <i>nai-shakar</i> ; (loaf) <i>kulla</i> , <i>e kand</i> ; (refined) <i>kand-i-nukarrar</i> .
a letter,	<i>khatt</i> ; <i>ruka'a</i> ; <i>risālat</i> ; (royal) <i>nāma</i> ; (official) <i>khatt-i-sarkūr</i> ; (private) <i>khatt-i-khūnagī</i> .
news,	<i>khabar</i> ; <i>akhbār</i> ; <i>i'lām</i> .

Adjectives.

cold, <i>sard</i> ;	(intense) <i>zamhari</i> -	clean, <i>sāf</i> ;	<i>pāk</i> ;	<i>pākiza</i> ;	<i>nazīf</i>
hot,	<i>garm</i> ;	<i>hārr</i>	pure, <i>khālis</i> ;	<i>māhz</i> ;	<i>khulūs</i>
sweet,		<i>shirin</i>	ready,	<i>taiyār</i> ;	<i>muḥaiyā</i>

Verbs.

to swim,	{ <i>shināwīdan</i> .
to bring,	{ <i>shināw kardan</i> .
	āwardan.
to make (prepare),	{ <i>sakhtan</i> .
	{ <i>taiyār</i> or <i>muḥaiyā kardan</i> .
to eat,	<i>khurdan</i> .
to drink,	{ <i>khurdan</i> .
	{ <i>naushidān</i> .
to eat and drink,	<i>akl wa sharb farmūdan</i> .
to make, do,	<i>kardan</i> .
to place, put,	<i>nihādan</i> .
	{ <i>burdan</i> .
to take away,	{ <i>bar dāshtan</i> .
	{ <i>bar girijtan</i> .
to call,	<i>ṭalabīdan</i> .
to learn,	<i>āmokhtan</i> .
	{ <i>dādan</i> .
to give,	{ <i>bakhshidān</i> .
	{ <i>'ināyat kardan</i> .
	{ <i>'aṭa kardan</i> ; <i>arzānī dāshtan</i> .

to say, tell,

*{ guftan.
harf zadan.
sukhan guftan.*

to see, look,

*{ mushāhida kardan.
mu'aigana kardan.
mulāhaza kardan.*

to hear,

*{ shunidān; isghā kardan.
shunūdan; gosh kardan.
shinuftan.
istimā' namūdan.*

to strike,

{ zadan.

to read,

*{ zarb zadan.
khwāndan.*

to write,

*{ nawishtan; rakam or tāh-rīr kardan.
girifstan; (seize) dast dar girebān zadan.*

to take,

EXAMPLES.

he is bringing bread,

o nān mī-ārad.

we drink water,

{ mā āb-i-zulāl mī-khurem.

they drink wine,

{ mā āb-i-zulāl mī-naushem.

my brother will drink cold
pure water,

*{ eshān sharāb mī-naushand.
barādaram āb-i-sard o sāf khwāhad khurd.*

make tea,

{ chā taiyār bi-kun.

bring a spoon,

{ chā bi-sāz.

give me some meat,

kāshughe biyār.

bring a knife and fork,

kadre gosht marā bi-dih.

make breakfast ready,

kārde o changāle biyār.

bring a clean plate,

nahār taiyār bi-kun.

when will you get dinner

bushkāb-i-sāf biyār.

ready?

kai shām-rā khwāhedāward?

will you drink wine?

sharāb khwāhed khurd?

what will you eat?

chi khwāhed khurd?

Exercise.—Do you eat any fruit? Bring me some tea, sugar, and milk. Put a knife and fork on the table for my father. Cool (make cold) some wine for us. Prepare dinner for six people. You will bring us some rice and milk. Will you give me some wine and some cold water, that I may drink? Do you drink tea? Will your brother drink wine? Bring us three knives, three forks, three spoons, and three clean plates. He reads very good books. He writes a letter to me every day. She was writing letters when I came to her house. He hears good news of him. We were reading their letters when they arrived. Tell us all the news of the city. I will tell you the news of the city when I return. Give us some bread and butter.

LESSON 6.

EXAMPLES.

put the water on the table, *āb-rā bar mez* [*bi-nih*].

[*bi-guzār*.]

take away the sugar,

{ *shakar-rā* [*bar dār*]. [*bar*

gīr.]

{ *kand-rā bi-bar*.

sharāb-rā ba-man bi-dih.

give me the wine,

bushkāb-rā sāf bi-kun.

clean (make clean) the plate,

āb-rā sard bi-kun.

cool the water,

Exercise.—The dog is drinking the milk. They were putting the water on the table. Who has taken away the sugar? He is cleaning the plate. They are cooling the water. Take away the meat and put the wine on the table. Put the water near me on this table. The dogs will drink the water. Beat (or strike) that idle boy. He was eating the sugar and drinking the wine. I shall see him to-morrow. We shall see them to-day in the city. If they see us here, they will beat us very much. We shall not see that man, if we remain in this house.

LESSON 7.

EXAMPLES.

he has placed good food
upon the table,

she has made tea,
my father has drunk all
the wine,
we drank cold water,
who has eaten the rice ?
he called all the servants
into the house,
we had given very good
bread to the men,
the women ate bread and
drank milk,

<i>o bar mez ṭā'ām-i-khūb mī-</i>	<i>hāda ast.</i>
<i>o bar mez khurish-i-nafīs</i>	<i>guzāshtha ast.</i>
<i>ān zan chā taiyār karda ast.</i>	
<i>padaram tamān sharāb-rā</i>	<i>khurda ast.</i>
<i>mā āb-i-sard khurdem.</i>	
<i>birinj-rā ki khurda ast ?</i>	
<i>o hama naukarān-rā anda-</i>	<i>rān-i-khāna ṭalabīd.</i>
<i>mā mardumān-rā bisigūr</i>	<i>khūb nān dāda būdem.</i>
<i>zanān nān o shīr khurdand.</i>	

Exercise.—Have you learned the Persian language ? I have read a few pages. Have you seen the city of Teherān ? You have made the voyage of the sea, what wonders did you see there ? I may say what one of the sages said, “The wonder that I saw on the sea was this,—that I came safe to land.” How much money have your friends given you ? My father gave me an order for one thousand rupees. How much did you give to the man ? How many rupees did he demand of you ? He demanded ten rupees, and I gave him three rupees and a half. Have you prepared breakfast ? Have you prepared a good dinner for two people ? Have you put the bread on the table ?

LESSON 8.

to be able, *tawānistān*; root *tawān*.

EXAMPLES.

he can (or is able to) speak
our language,

<i>o zabān-i-mā mī-tawānad</i>	<i>gūft.</i>
<i>o zabān-i-mā gūstān mī-ta-</i>	<i>wānad.</i>

are you able to read my writing ?	<i>shumā nāwīshṭā, e mārā khwāndān mī-tawānēd?</i>
no one will be able to read this but yourself,	<i>dast-i-khāt̄-i-man khwāndān mī-tawānēd?</i>
he can speak a little English,	<i>siwā, e shumā kāsē īn-rā khwāndān na khwāhad tawāniṣt.</i>
they have done eating,	<i>kādṛē dar zābān-i-inglīsī mī-tawānad harf zād.</i>
have you done writing ?	<i>eshān az khurđān fāriḡh shuda and.</i>
they had done reading when I arrived there,	<i>eshān az tānāwul-i-tā'ām pardākhta and.</i>
	<i>eshān-rā az tānāwul-i-tā'ām farāghat hāśil shud.</i>
	<i>shumā az nāwīshṭān fāriḡh shuda ed?</i>
	¹ <i>dar hīn-i-rasīdān-i-man, eshān az khwāndān fāriḡh shuda būdānd.</i>
	<i>wakte ki man rasīdām e-shān, &c.</i>
	<i>ba-mujarrad-i-rasīdān-i-man, eshān, &c.</i>

Exercise.—When he had done writing the letter, then I came away from the house. When you come (*i. e.* shall come) here to-morrow, I shall have done reading the book. Can you swim across this river? I cannot swim at all, but my brother is an excellent swimmer. So great was the darkness that I could not see anything. The ruler of this village cannot speak English, but he can speak Persian well. I hope I shall be able to learn the language of this country in the space of six months.

¹ “Come punctually,” *wākt-i-[ma'ūda]biyā*. [*ma'ūd*; *mu'aiyan*.]

LESSON 9.

to rise,	<i>khūstan.</i>	root <i>khez.</i>
to begin,	<i>girifstan.</i>	„ <i>gir.</i>
to allow,	{ <i>dādan.</i> { <i>guzāshtan.</i>	„ <i>dih.</i> „ <i>guzār.</i>

EXAMPLES.

he arose and began to say,	<i>o bar khāst wa guftan girift.</i>
they began to read,	<i>eshān khwāndan girifstand.</i>
you began to eat,	<i>shumā khurdan girifted.</i>
he allows them to come into the house,	<i>dar khāna eshān-rū ijāzat-i-āmadan dihad.</i>
let him go,	{ <i>o-rā raftan bi-dih.</i> { <i>o-rā bi-guzār ki bi-ravad.</i>
he is allowed to come,	{ <i>o mī-tawānad āmad.</i> { <i>orukhsat-i-āmadan yāfta ast.</i>
he will allow us to do what we like,	<i>harchi mā mī-khwāhem, o rāwā dārad ki mābi-kunem.</i>

Exercise.—He sat down, and began to tell this story. One man began to say, I shall not be able to eat this bread. Another began to say, I will not allow the children to read these books. He will give you leave to walk in this beautiful garden every day. My father is allowed to go to Shirāz on account of transacting (making) business. Go to my brother's house, present to him my compliments, and bring home my saddle. Strip off your clothes, swim across this river, and bring the boat to this side.

LESSON 10.

EXAMPLES.

he is in the habit of read-	{ <i>o har sabāh 'ādat-i-khwān-</i>
ing every morning,	<i>dan dārad.</i> { <i>o har sabāh mī-khwānad.</i>

he is in the habit of writing something every day,

{ o *har rūz chīze mashk-i-nawishtan dārad.*
o *har rūz chīze 'ādat-i-na-wishtan dārad.*

he used always to give (make) this injunction to the scholar,

o *hamesha shagird-rā 'ādat-i-tākīd mī-kard.*

I wish to learn the Persian language,

{ *man zabān-i-fārsī īmokhtan mī-khwāham.*
marā arzū,e īmokhtan-i-zabān i-fārsī ast.

what do you wish to say?

kudām sukhān guftan mī-khwāhed?

I wish to write a letter,

khatt nawishtan mī-khwāh-am.

Exercise.—I am accustomed every day to rise at the dawn. He is in the habit of dining every day at two o'clock. We make it a practice to read three hours in the morning. I wish very much to learn the language of this country. Do you wish to read this book? It is necessary to learn the Arabic language in order to speak and understand well the Persian. It is desirable to know the language of the country in which you are dwelling.

LESSON 11.

EXAMPLES.

who killed that man?

{ *ān ādam-rā ki kusht?*
kudām kas katl-i-ān ādam karda ast.

he has placed all the things on the table,

o *hama chīzā bar mez [nihāda] ast. [guzāshta.]*

lay my watch on the shelf,

sā'at-i-man bar tāk [bi-guzār]. [bi-nih.]

- they have eaten up all the dinner, $\left\{ \begin{array}{l} \text{eshān tamām shām-rā bi-l-} \\ \text{kull khurda and.} \\ \text{eshān shām tamām tanāwul} \\ \text{karda and.} \end{array} \right.$
- write a letter for me, az barā,e man khatte bi-nawīs.
- he has cut down all the trees in the garden, $\left\{ \begin{array}{l} \text{tamām darakht ki dar bāgh} \\ \text{ast, burīda ast.} \\ \text{o hama darakhthā,e bāgh-rā} \\ \text{munkatī' karda ast.} \end{array} \right.$

Exercise.—Put all the things on the table. That man has killed my companion. Has he written out the two letters, as I told him? The king said to the soldier, Cut off this man's head in my presence. Throw out the water from this basin. They all spoke out, saying, We will not sit down in your house unless you make an apology for this conduct. His father, mother, brothers, and sisters have all died. The goat has smashed the looking-glass with his horns. He has lost a great sum of money (very many rupees) in gambling. You will sit down in this room until I return from the king's audience (*darbār*). The dog has eaten up the whole of the butter. Who has cut down that fine tree?

LESSON 12.

EXAMPLES.

- I read my book, man kitāb-i-khud-rā mī-
khwānam.
- thou readest thy book, $\left\{ \begin{array}{l} tū kitāb - i - \underline{khudat} mī- \\ \underline{khwānī}. \end{array} \right.$
- he reads his (own) book, $\left\{ \begin{array}{l} tū kitāb - i - \underline{khud} mī- \\ \underline{khwānī}. \end{array} \right.$
- o kitāb - i - khudash mī-
khwānad.

- she reads her (own) book, *ān zan kitāb-i-khud-rā mī-khwānād.*
- we have seen our father, *mā pidar-i-[khud] dīda em.
[khud-i-mān.]*
- have you written your letter? *shumā khatt-i-khud-rā na-wishta ed?*
- the goldsmith and carpenter went to their (own) city, *zargar o [najjār] ba shahr-i-khud - i - shān raftand.
[darrūdgār.]*
- the women feed their (own) children, *zanān bachchagān-i-khud-i-shān mī-parwarand.*

Exercise.—Did you see your father yesterday? Bring your dogs here to-morrow, that we may go a-hunting. Wait in this room till I shall have done writing my letter to your master. Give my compliments to your master and say that Mr. F. is not at home. Why do you beat your servants in that manner? In my country every man considers his own house as his castle. My friend is gone to his native country for the benefit of his health. The judge said to the plaintiff, Go and take your money from the woman. The plaintiff came back and said, Sir, I cannot get my money from this woman.

LESSON 13.

EXAMPLES.

- where did you find this dog-like, unclean animal? *in jānwar ki najis misal-i-sag ast kujā yāfted?*
- a wise man like you, *{ misal-i-shumā dānā.
hamchū shumā dānā.*
- what-like animals are these? *{ in haiwānāt chi sān and?
in jānwarān misal-i-ki and?*
- he took up a very large stone, *o sange bisiyār kalān bar dāshṭ.*
- a fine-looking stag came in sight, *āhū,e khūsh manzar ba nazār āmad.*

a black woman like an
ogress,

<i>zan-i-siyāh misal-i-dew.</i>
<i>zan-i-siyāh misal-i-ghūl.</i>
<i>zan-i-siyāh misal-i-ifrit.</i>
<i>zan-i-siyāh misal-i-jinn.</i>

Exercise.—Her face was fair as the moon, her eyebrows were like a bow, and her hair (*lit.* hairs) black as night. Her form was straight as the cypress, her lips red as the *kandūrī* (a beautiful red flower), and her feet delicate as the flower of the lotus. She was beautiful as *Zulaikhā*, and faithful as *Lailī*. The young prince was handsome as *Yūsuf*. The king was wise as *Sulaimān*, just as *Naushirwān*, liberal as *Hātim*, and brave as *Rustam*.

LESSON 14.

to drink,	<i>naush-i-jān farmūdan.</i>					
to come,	<i>tashrif āwardan.</i>					
to have an inclination for,	<i>khwāstan mail kardan</i> , or <i>mail dāshtan</i> ; <i>mā'il shudan.</i>					
I have an inclination for water,	<table border="0"> <tr> <td style="vertical-align: top; padding-right: 20px;"><i>man mail-i-āb mī-kunam.</i></td> </tr> <tr> <td style="vertical-align: top; padding-right: 20px;"><i>man āb-rā mail mī-kunam.</i></td> </tr> <tr> <td style="vertical-align: top; padding-right: 20px;"><i>man āb mī-khwāham.</i></td> </tr> <tr> <td style="vertical-align: top; padding-right: 20px;"><i>man ba āb [maile dāram].</i></td> </tr> <tr> <td style="vertical-align: top; padding-right: 20px;"><i>[mā'il mī-shavam.]</i></td> </tr> </table>	<i>man mail-i-āb mī-kunam.</i>	<i>man āb-rā mail mī-kunam.</i>	<i>man āb mī-khwāham.</i>	<i>man ba āb [maile dāram].</i>	<i>[mā'il mī-shavam.]</i>
<i>man mail-i-āb mī-kunam.</i>						
<i>man āb-rā mail mī-kunam.</i>						
<i>man āb mī-khwāham.</i>						
<i>man ba āb [maile dāram].</i>						
<i>[mā'il mī-shavam.]</i>						

EXAMPLES.

I shall see him myself,	<table border="0"> <tr> <td style="vertical-align: top; padding-right: 20px;"><i>man khud o-rā khwāham dīd.</i></td></tr> <tr> <td style="vertical-align: top; padding-right: 20px;"><i>man khudam o-rā khwāham dīd.¹</i></td></tr> </table>	<i>man khud o-rā khwāham dīd.</i>	<i>man khudam o-rā khwāham dīd.¹</i>
<i>man khud o-rā khwāham dīd.</i>			
<i>man khudam o-rā khwāham dīd.¹</i>			
will she herself come?	<table border="0"> <tr> <td style="vertical-align: top; padding-right: 20px;"><i>ān zan khud khwāhad āmad?</i></td></tr> <tr> <td style="vertical-align: top; padding-right: 20px;"><i>ān zan khudash khwāhad āmad?</i>¹</td></tr> </table>	<i>ān zan khud khwāhad āmad?</i>	<i>ān zan khudash khwāhad āmad?</i> ¹
<i>ān zan khud khwāhad āmad?</i>			
<i>ān zan khudash khwāhad āmad?</i> ¹			

¹ These forms are rarely used.

will you come yourself to-morrow ?	<i>shumā khud farda khwāhed āmad ?</i>
will you, sir, come to-morrow ?	<i>shumā khud-i-tān farda khwāhed āmad ?¹</i>
how is the health of your honour ?	<i>shumā khud tashrif khwāhed āward ?</i>
will you, sir, drink any wine ?	<i>mizāj-i-sharīf chigūna ast ?</i> <i>mizāj-i-janāb chi [sān] ast ?</i> [taur.]
may it please monsieur to sit down,	<i>shumā khud kadre sharāb naush-i-jān khwāhed far-mūd.</i>
how is the health of your highness ?	<i>janāb khud mail-i-sharāb khwāhand farmūd.</i> <i>janāb-i-'ālī ba kursī tashrif bi-dāred ?</i> <i>bismi-l-lāh bi-farmāyed</i> (at the time of eating). <i>mizāj - i - janāb - i - 'ālī ba khairiyat ast ?</i> <i>mizāj - i - janāb - i - 'alā ba 'afiyat ast ?</i>

*Exercise.—I am going there myself this very day. Will you come yourself to-morrow ? If he himself cannot give the money, perhaps his brother will be able to advance it for him. We do not wish to appear ourselves in this business. I am your worship's faithful slave. I have sought for the child in your honour's garden. Your worship's (master's) dinner is ready. Master's pālkī (*vulg.* palanquin) is now at the door. You, sir, are my father and mother ; there is no one in the world, except your honour, who will assist your poor miserable slave. Where is the native country of your highness ? Will your majesty ride on the white elephant to-day ?*

¹ This form is rarely used.

LESSON 15.

EXAMPLES.

you must go home,

*{ tū-rā ba khīna,e khud
raftan bāyad.
bāyad ki tū ba khāna,e khud
bi-ravī.*

I must buy a good horse,

*az barā,e khud asp i-khūb
marā bāyad kharid.*

do not commit such folly,

*chunīn himākat ma kun.
dar chunīn bādiya,e zalālat
ma rau.*

do not go to that country,

badān mulk ma rau.

I do not now intend to go
to Persia,

*ilhāl ba īrān irāda,e raftan
na mī-dūram.
hālan marā irāda ba raftan-
i-irān nīst.
aknūn man irāda,e raftan-
i-'ajam na dāram.
ilhāl az bardā,e raftan-i-fārs
irāda na dāram.*

Exercise.—We must not do evil to the end that good may result. That wounded soldier must not eat so much fruit. You must read three pages of this book every day. Do not speak more nonsense. Never strike your horse on the head. Do not strike your dog in that manner. Do not drink any of the foul water of that river. When do you intend going to Europe? He is about to travel in Persia (*Fārs*), Arabia (*'Arab*), and Turkey (*Rūm*). She does not mean to remain in this country after the cold season. The officers do not intend to go to the tiger-hunt.

LESSON 16.

Use of the Relative.

EXAMPLES.

that which you say is all *ānchi shumā mī-goyed, hama
true, rāst ast.*

speak plainly whatever *ānchi dar dil-i-tū bi-āyad,*
comes into your mind, *ṣāf bi-go.*

the man whom you saw in
the city yesterday died *{ān mard ki shumā o-rā dar*
this morning, *shahr dī rūz dīded imrūz*
subh murd.

the letter which you wrote
to me has not arrived,
where there is a rose there
is also a thorn, *{khatte ki ba-man nāwīshde,*
na rasīda ast.
ba-jāe ki gul ast, khār ast.

as you act, so will you
experience, *{ānchi mī-kārī, bi-duravī.*
ānchi mī-kunī, biyābī.

wherever you go, thither
will I also go, *{harki shākh-i-mazarrat-e*
kārad, mewā-e manfa'at
kujā chīnad.

as the master, so will be
the scholars, *{har jā-e ki tū ravī hamrāh-*
i-tū khwāham būd.

har jā-e ki tū ravī [akab-i-
tū] khwāham āmad. [mu-

ta'ākib-i-tū; dar pa'i-e tū.]

ānchi ustād bāshad, shāgird-
ānash bāshand.

ānchi mu'allim¹ bāshad,
talāmīzash bāshand.

hamchū zāgh, hamchū bach-
cha.

hamchū rīsh, hamchū shāna.

Exercise.—That very foolish young man has lost in
play all the money that his father had given him when
he left home. They broke to pieces all the furniture

¹ master, *mudarris*; *mu'addib*: pupil, *talāmīz*, (plur.)
talāmīz; *muta'allim*.

which they found in the people's houses. The king highly approved of the horses which you sent to him last year from Arabia. Why have you not done what I told you? The officer rewarded the soldier who saved his life. Have you made a copy of the petition which the villagers brought to me yesterday? At the root of the very tree under which you are now standing there is buried a potful of *ashrafis*. The servant whom you recommended to me is a great rascal.

LESSON 17.

On Oriental Phraseology.

chess,	<i>shatranj</i>	game of hazard,	<i>kinār</i>
checkmate,	<i>māt</i> ; <i>shāh</i>	gambler,	<i>kimār bāz</i>
check,	<i>kisht</i>	knight (at chess), <i>faras</i> ; <i>asp</i>	
card,	<i>ganjīfa</i>	opponent (in a game), <i>harif</i>	
card-maker,	<i>ganjīfa sāz</i>	pawn (at chess),	<i>piyāda</i>
cheating,	<i>daghā bāzī</i>	king	<i>shāh</i>
a cheat, <i>daghā bāz</i> ; <i>ghaddār</i>		queen	<i>farzin</i> ; <i>wazir</i>
dice,	{ <i>k'abat</i> ; <i>kimār</i>	bishop	<i>pīl</i> ; <i>fil</i>
	{ <i>k'abatain</i>	castle	<i>ruk̄h</i>
to bet,		<i>shart kardan.</i>	
to checkmate,		<i>māt kardan.</i>	
to be checkmated,		<i>māt shudan.</i>	
to gamble,	{ <i>kimār bākhtan.</i>		
	{ <i>bāzī bākhtan.</i>		
to lose a game,	{ <i>bāzī bākhtan.</i>		
	{ <i>bāzī na yāftan.</i>		
to win a game,	<i>bāzī yāftan.</i>		
to play at cards,	<i>ganjīfa bākhtan.</i>		
to play at dice,	<i>kimār bākhtan.</i>		

EXAMPLES.

my brother said to me that he was going to the desert of Persia next day, *barādaran ba-man guft, ki pas farda ba dasht-i-be-daulat khwāham raft.*

- he told me to go home, o marā guft ki ba khāna,^e
 khud bi-rau.
- did he not tell you that he āyā, o ba shumā na guft ki
 had lost all his money at man hama pūl-i-khud-rā
 play? dar bāzī bākhtam?
- he says that his parents o mī-goyad ki wālidain-i-
 have died, man wafāt yāfta ast.
- ask him whether that horse ¹az o bi-purs ki ān asp az
 be his own or not, ān-i-o ast yā na?
- he says it is assuredly his o mī-goyad ki albatta az ān-
 own, i-man ast.

Exercise.—My master sends you his compliments, and desires me to say that he cannot come to see you to-day, as he is busy writing. I told him, that if he would prove to me that he did not charge me more than the market price (or price current) for the grain, then I would give him the sum he asked. I wrote to my friend this morning, and told him that I would send him the book in a day or two, if he did not require it sooner. He told me that he had suffered great hardships on the journey; that he had been robbed of part of his property, and obliged to sell the rest in order to pay his expenses during his way home. He wished to come here this morning to see you, but he told me that his horse was dead, and therefore he could not come.

LESSON 18.

bring breakfast,	nahār biyār.
bring dinner,	shām biyār.
bring bread,	nān biyār.
bring milk,	shir biyār.
give sugar,	[shakar] bi-dih. [kand or nabāt.]

¹ "Whose will it be?" kirā bāshad?

eat your dinner,
drink milk,
light the lamp,

light the candle,
bring the shade,
put out the candle,
raise the shade,

don't forget,

come here,
come near,
where do you come from?

where are you going?

make ready the tea,

turn to the right,

turn to the left,

go home quickly,

shām-i-khud bi-khur.

shīr bi-[naush]. [*khur.*]

chirāgh-rā roshan [*bi-kun.*]

[*biyāfroz.*]

shama'-rā roshan bi-kun.

fānūs biyār.

shama'-rā khāmosh bi-kun.

fānūs [bar dār]. [*bar gīr.*]

{ *ān-rā farāmosh ma kun.*

{ *az yād-i-ān zamāne ghāfil*
ma shau.

īn jā biyā.

nazdīk biyā.

shumā az kujā [mī-āyed]?

[*tashrif mī-āred?*]

shumā ba kujā [mī-raved]?

[*tashrif mī-bared;* *ka-*
dam ranga mī-farmāyed.]

chā,e [taiyār bi-kun]. [*bi-*
sāz.]

ba rāst [bar gard]. [*rū,e*
bi-kun.]

ba chap [bar gard]. [*rū,e*
biyār; *rū,e bi-nih.*]

ba khāna,e khud zūd bi-rau.

Exercise.—Who is bringing the breakfast? Sir, I have brought the breakfast. What is there to-day for dinner? They eat good bread and drink fresh milk. Have you lighted the candles? Bring us some tea, sugar, bread, and milk very quickly. Where have all the servants gone to? Sir, they have all gone home. When will they come back? When you go there, you will first turn to the left and then to the right. Ask these soldiers of what regiment they are. What is the name of the officer? At what hour to-morrow morning will they march for Ispahān?

LESSON 19.

move straight on,

{ *rāst bī-rāu.*call the porters,
take away the table,
take away the things,
raise the table,{ *rāst bar binī bī-rāu.*{ *mazdūrān-rā bī-talab.*{ *mez-rā [bar dār]. [bi-bar.]*{ *asbūb-rā bī-bar.*{ *mez-rā [bar dār]. [bi-gīr.]*

be careful,

{ *khabar-dār bāsh.*what is your command ?
get ready the carriage,{ *hoshiyār bāsh.*it is of no consequence,
are you at leisure ?{ *nigāh dār.*{ *hukmat chīst?*{ *kāliska [taiyār] bī-kun.*{ *[āmāda.]*{ *muzāyaka nīst.*{ *āyā, ba shumā farāghat ast ?*{ *marā mu'āf bi-farmāyed.*{ *lutf karda marā [mu'āf
bi-farmāyed]. [ma'zūr bi-
dāred.]*

be pleased to forgive me,

{ *az rū,e 'ināyat marā ma'zūr
bi-dāred.*{ *marhamat karda marā mu'āf
bi-farmāyed.*{ *az rū,e talattuf 'uzr-i-marā
kabūl kuned.*{ *kadre nān bigār.*{ *shumā [bistar]-rā gustarda
ed? ¹ [rakht-i-khwāb.]*bring a little bread,
have you made the bed ?{ *dar bi-band.*

fasten the door,

{ *dar mukaffal bi-kun.*

they are old,

{ *eshān [kadim] and. [derina;
kuhna.]*{ *shakhshān-i-kadim and.*court dress, *rakht-i-salāmī.*to set off on a journey, *rakht bar bastan.*

this is a misfortune,
they are ignorant,
bring my book,
bring my shoes,

go to the market,
bring a little meat,

¹ *in [bad] bakhtī ast. [kam.]*
eshān jāhilān and.
kitāb-i-man biyār.
[kafsh]-i-man biyār. [pā
posh, pā afzār, or pā,e
zār, or pā,e dān, or mūza.]
ba bāzār bi-rau.
kadre gosht biyār.

Exercise.—Sir, all the porters have come. Tell them to put the things in the carriage. Have you fastened the door of the house? When I shall be at leisure I shall see him. Has the servant brought the meat from the market? Have you put my books on the table? Sir, pray forgive me, I had forgotten. Well, do not forget again. What a great misfortune this is! Sir, I have brought your shoes. I am not at leisure to see him to-day, tell him to come early to-morrow. Who is that old man who is standing near the door?

LESSON 20.

who are you?
why are you come?

you will say something to
me,

don't be troublesome,

call my house steward,

shumā kīsted?
chirā āmaoded?
shumā chīze khwāhed guft.
shumā mī-khwāhed ki marā
chīze bi-goyed.
marā ma ranjān.
dast az man dār.
takhlifam ma dih.
marā mutakhallif ma shau.
marā dar mashakkat may.
andāz.
[darogha,e] pesh khidmat-
gārān - i-marā bi-ṭalab.
[nāzir-i.]

¹ misfortune, *āfat*; *balā*; *sakhtī*; *muṣībat*; *shiddat*;
tirā-bakhtī; *āshūb*; *nakbat*; *āsīb*; *ṣammā*.

order dinner,

I will go out,

bring my clothes,

please come quickly,
repair the warehouse,

bring the newspaper,

is this the very thing?
they are all there,
who is he?

is any one there?

say that again,
how are you?

we shall go to-morrow,

move this way,
move that way,

has the gun fired?

<i>shām biyār.</i>
<i>shām ba mez nigāh dār.</i>
<i>shām ba mez nig h dār.</i>
<i>shām ba mez bi-guzār.</i>
<i>hukm-i-āwardan-i-shām bi dīh.</i>
<i>man, ba kāre, berūn <u>khwāham</u> raft.</i>
<i>¹ rakħūt-i-poshīdan-i-marū biyār.</i>
<i>zūd tashrīf biyāred.</i>
<i>marammat-i-<u>khāna</u>, e tijūrat bi-kuned.</i>
<i>akħbār biyār.</i>
<i>akħ b art biyār.</i>
<i>in chīz bi-'ainīhi hamān ast.</i>
<i>eshān hama ānjā and.</i>
<i>o kist?</i>
<i>āyā, ān jā kase ast?</i>
<i>bāz bi-go.</i>
<i>chigūnā i? or chi taur i?</i>
<i>ahwālat chi taur ast?</i>
<i>farda man <u>khwāham</u> raft.</i>
<i>īn [rāh] bi-rāu. [tūraf.]</i>
<i>ān [rāh] bi-rāu. [jānub.]</i>
<i>² top sar shuda ast?</i>
<i>top zada ast?</i>

Exercise.—Who is that man, and why has he come here? Is the newspaper come to-day? Where have you put my clothes? Has the *khānsāmān* yet returned from the market? Tell me when he comes back. Sir, the *khānsāmān* says there is no good meat in the market

¹ *rakħūt* is the plur. of *rakħt*, apparatus, apparel.

top-rā sar dādān; tufang-rā sar dādān.

² to fire, { *top-rā sar kardān.*
top-rā zadan.

to-day. Carry the books and newspapers to the warehouse. What will he say to you to-morrow? How is he to-day? He says that he is now much better. The gun in the fort is fired every morning at dawn, and also at the end of evening twilight. Such is the custom of this country.

LESSON 21.

send for the palanquin quickly,	¹ az barā, e 'amārī, e rawān zūd bi-firist.
has the master risen?	āyā, sāhibat az <u>khwāb</u> [bar khāsta ast]. [bedār shuda ast.]
this is a very fine fruit,	īn mewa [lažīz] ast. [nafīs; latīf.]
this is wonderful news, we are hungry and thirsty, he is a careful man,	īn akhbār-i-'ajīb ast. mā gursina o tushna em. o shakhse [dūr andesh] ast. [hoshiyār; bā <u>khabar</u> ; sāhib-i-intibāh.]
they are great rogues,	² eshān kalān [bad ma'āsh] and. [aubāsh; dūnān o khasīs himmatān; fāsīkān; ishrār; nā-kasān.]
the whole land is level,	hama zamin [barābar] ast. [hamwār; musattah.]
his heart is grieved,	dil-i-o [maghmūm] ast. [ranjīda; mukaddar; malūl; majrūh.]
is your business now completed?	ilhūl kār-i-shumā [tamām shuda ast]? [ba itmām rasīda ast.]

¹ Litter for an elephant, 'amārī.

Litter for a camel, haudaj, or kajāwa (for women).

A palanquin, 'amārī, e rawān.

² Victuals, kifāf-i-ma'āsh.

is the proof of it strong?	{ <i>sabūt-i-ān amr mazbūt ast?</i>
she is very impudent,	{ <i>dalil-i-ān kār kāmil ast?</i>
the sky is quite clear,	{ <i>o bisiyār gustākh ast.</i>
these are mischievous chil-	{ <i>o bisiyār be adab ast.</i>
dren,	<i>āsmān khüb muṣaffa ast.</i>
he received great punish-	<i>in bachchagān [shokh] and.</i>
ment,	[<i>muzīr.</i>]
they all remained hidden,	<i>o [sazā] bisiyār yāft.</i>
his heart is restless,	[<i>siyāsat; ta'zib; 'akūbat;</i>
he is a fool,	[<i>ikāb.</i>]
this paper is moist,	<i>eshān hama [nihusṭa] mān-</i>
who is making a noise?	<i>dand. [poshida; dar</i>
what are you saying?	<i>pīnhān.]</i>
	{ <i>khāṭir-i-o [muṣtarib ast].</i>
	{ <i>[jam' nāst.]</i>
	{ <i>dil-i-o bekārār ast.</i>
	{ <i>dil-i-o dar izṭirāb mī-āyad.</i>
	<i>o [ahmak] ast. [abla;</i>
	<i>nā-dān; nā-fahm.]</i>
	<i>in kāghaz [tar] ast. [nam-</i>
	<i>nāk.]</i>
	{ <i>ki [shor] mī-kunad? [saut;</i>
	{ <i>ṣadā; ghaughā.]</i>
	{ <i>shumā chi mī-goyed?</i>
	{ <i>shumā chi harf mī-zaned?</i>

Exercise.—Sir, the pālkī is ready. Bring me some paper, that I may write. Ask that man if his master has yet risen. What is the name of this fruit? Is there much fruit on that tree? I shall come home when I have completed my business. Do not make so much noise there. You said that these men were great liars. You say that you are very careful. The fool says everything that comes into his heart; but whatever comes into the heart of the wise, the same remains hidden. The news from the army this week is by no means favourable. The man who brings the news is a very great rogue, and those who believe him are fools.

LESSON 22.

speak easy Persian,
whence are you come?

*fārsī, e [salīs] bi-go. [āsūn.]
az kujā āmada ed?*

go away, you have leave,

{ *bi - rau [murakhkhaş ed].
shumā-rā rukhsat ast;
shumā rukhsat ed.]*

go not there again,

ān jā bāz ma rau.

put us on shore,

{ *mā-rā ba sāhil pā, īn bi-kun.
mā-rā ba kināra, e daryā
bi-guzār.*

who lives there?

ān jā ki manzil dārad?

{ *ān jā ki mī-mānad?*

{ *ān jā kudām kas manzil
dārad?*

rāst bi-rau.

go on straightforward,
bring some wine and water,
cool the water well,
the dinner is on the table,

kadre sharāb o āb biyār.

āb-rā bisiyār sard bi-kun.

*shām [bar mez] ast. [mu-
haiyā.]*

what is your name?

nām-i-shumā chīst?

he is very clever,

{ *o bisiyār hoshiyār ast.*

wake me very early,

{ *o bisiyār 'aklmand ast.*

it is fair to-day,

{ *o zī shu'ūr ast.*

*marā [wakt-i-şubh] bedār bi-
kun. ['alā-s-sabāh; bām-
dād.]*

he has made confession,
make a signal to the porter

*imrūz rūz-i- [bahārī] ast.
[musaffa.]*

for coming here,
have patience a little,
send them to my house,

o ikrār karda ast.

*bahammāl ishārat-i-āmadan-
i-[īn-jā] bi-kun. [īn taraf]*

zarrā sabr bi-kun.

*eshān-rā ba khāna, e man bi-
firist.*

sprinkle a little water,
turn back that leaf,
tie their hands and feet,

kadre āb biyafshān.

*ān warak-rā bāz bi-gardān.
dast o pā, e oshān bi-band.*

PROGRESSIVE LESSONS AND EXERCISES.

Exercise.—You say that the Persian language is very easy. He put them all ashore there yesterday. Have you well cooled the wine and the water? Tell me when the dinner is on the table. Why did you not wake me very early, as I told you? If you forget another time, then you will get great punishment. Have they seen our signal for their coming here? Send the wine and water to my house. We do not live there. These boys are very clever. He has made no confession as yet. Who has torn the leaf from my book? The magistrate caused the prisoners to be bound hand and foot.

LESSON 23.

put those rupees in the bag, ¹ *dar* [kīsa] *ān* *rūpiyā* *bi-guzār.* [jīb.]

there is a fakir at the door,
he is very intelligent,
this is very good bread,
come back this way,
move a little slower,
come, take off my boots,
come out of the house,
wash your hands and face,

bar dar darweshe istāda ast.
o bisiyār zākī ast.
in nān bisiyār khūb ast.
ba in rāh bāz ā.
andake āhistā bi-rāu.
biyākafsh-i-man pāyīn bi-kun-
az khāna berūn biyā.
dast o rū'e khud bi-[shūe].
[shū.]

he has many friends, o bisiyār dostān dārad.
what benefit will there be dar ān amrchi fā, ida **khwāh-**
in that? ad būd?

they have suffered much sorrow, { *eshān bisiyār gham khurda*
and { *ba eshān bisiyār gham rasīd ast.*

¹ a bag for money or letters, *kīsa*.
a cut-purse, *kīsa bur*; (thief) *dūzد*; (highwayman) *rāh-zan*; *tarrār*.

a purse-bearer or letter-carrier, *kīsadār*, *kāṣid*.

a purse *surrā*

a purse, *surrū*.

a letter-bag, a letter, khariḍa.

he has got a long beard,
what bird is this?

o rīsh-i-darāz dārad.

{ *in kudām murgh ast?*
in murgh chīst?

he is a great drunkard,

o bisiyār sharābī ast.

they are decidedly guilty,

{ *o bisiyār [sharāb khwār]*
ast. [sharāb khur; kham-
*mār.]*¹

whose field is this?

yakīnān eshān [mujrim] and.
[mukassar.]

there are many flies here,

in kisht az kist?

they have great prudence,

in jā bisiyār magasān and.

how many people were
present?

{ *eshān bisiyār [’ākibat an-*
deshī] dārand. [hazar;
hazm; iktirāz.]

eshān bisiyār iktiyāt bajā mī-
ārand.

chand mardumān hāzir būd-
and?

Exercise.—How many rupees are there in the bag? Bring water, that I may wash my hands and face. I have suffered much sorrow on your account. What is the name of this fine bird? These flies give me much trouble. That *fakīr* has a very long beard. Give him a rupee and tell him to go away. Tell him that if he makes such a noise another day, I will punish him severely. Where do your friends live? Are all the people present to-day? His friends afford him one hundred rupees a month. That man is quite innocent. There are many very fine trees in that field. These men never speak the truth; I cannot place any reliance upon what they tell me.

¹ eating, or consuming, *khur*.
devouring men, *mardum khur*.
inheriting, *mīrās khur*.

LESSON 24.

there is no oil in the lamp,	<i>hech rūghān dar chīrāgh nīst.</i>
pray give me a sample,	{ <i>marā namūna,e [’ināyat] bi-farmāyed.</i> [lutf.]
this is a mere stratagem,	{ <i>īn faqāt [hīla] ast. [dām ; fareb ; makr ; zārk.]</i>
where is his shop ?	<i>dūkān-i-o kujā ast?</i>
have you got a rope,	{ ¹ <i>āyā, shumā rassane dāred?</i>
the king sat upon the throne,	{ ² <i>bādshāh bar takht julūs farmūd.</i>
his voice is good,	{ <i>bādshāh bar takht nishast.</i>
what sort of animal is this ?	{ <i>bādshāh jālis-i-takht gardid.</i>
what is your advice ?	{ <i>āwāz-i-o khūsh ast.</i>
what is your age ?	{ <i>īn shakhs khūsh alhān ast.</i>
send the palki near me,	{ <i>īn haiwān kudām kism ast?</i>
give me the whip and hat,	{ <i>salāh-i-shumā chīst?</i>
bring water for washing the hands,	{ <i>’umr-i-shumā chīst?</i>
	{ <i>nazd-i-man ’amāri,e rawān bi-firist.</i>
	{ <i>[tāziyāna] o kulā,e marā bi-dih.</i> [chābuk.]
	{ ³ <i>āb-i-dast shū,e biyār.</i>
	{ ⁴ <i>āb-i-dast shorī biyār.</i>
	{ <i>āb az barā,e shustan-i-dast-i-man biyār.</i>

¹ string, *rishta*; a dependent, *rishta dār*.
 rope, *rassan*; thick rope, *rassan-i-kuluft*; thin rope,
rassan-i-bārik or *rishtak*.

² to sit, to sit down, to ascend the throne, *julūs kardan*.

³ to wash, { *shustan*, root *shū,e* or *shū*.
⁴ *shorīdan*, root *shor*.

how is your health?

mizāj-i-sharīf chigūna ast?
aḥwāl-i-janāb chi ṭaur ast?

give me the tooth-brush and
powder,

mizāj-i-mukaddas chigūna ast?
ṭabi'at-i-a'lā chigūna ast?
mizāj-i-shumā chigūna ast?
miswāk o sūda,e dandān shorī bi-dih.

bring a sait of clothes,

miswāk o safūf-i-dandān shū,e bi-dih.

bring ink, pen, and paper,

¹*yak dast-rakht-i-poshīdan biyār.*

whose horse is that?

ān asp az ān-i-kist?

who is that European?

ān asp az kist?

ān asp māl-i-kist?

ān farangi kist?

Exercise.—One day, in the summer season, a king and his son went a-hunting. When the air became very hot, then they placed each his cloak on the back of a certain jester. The king, having laughed, said, “Now, O jester, there is an ass’s burden on thy back.” The jester gave answer, “Verily, your majesty, I bear the burdens of two asses.”

LESSON 25.

whose house is this?

in khāna māl-i-kist?
in khāna az ān-i-kist?

¹ best suit of clothes, *yak dast-rakht-i-[a'lā]*. [bihtar or kashang.]

² blotting paper, { *kāghaz-i-murakkab kash.*
kāghaz-i-murakkab khushk kun.

this soil is barren,	<i>in zamīn [wairān] ast.</i> [shora-būm.]
they are very avaricious,	<i>eshān bisiyār [tām'i] and.</i> [harīs.]
this rupee is adulterated, its shape is bad,	<i>in rūpiya kāsid ast.</i> [shūrat-i-ān bad [haikal] ast. [shakl; haiyar.]
the English language is difficult,	<i>zabān-i-inglisī [mushkil] ast.</i> [mughlak.]
brush off the spider's web,	{ <i>khāna,e'ankabūt pāk bi-kun.</i> <i>tār-i-'ankabūt pāk bi-kun.</i> <i>lu'āb-i-'ankabūt pāk bi-kun.</i>
what crime has he com- mitted ?	{ ¹ <i>o chi [taķṣīr] karda ast ?</i> [khatā.] <i>az o chi taķṣīr sādir shuda</i> <i>ast ?</i>
there is much dew on the grass,	{ <i>bar sabz-zār bisiyār shabnam</i> <i>ast.</i> <i>bar kāh bisiyār shabnam</i> <i>uftāda ast.</i> <i>bar giyāh bisiyār shabnam</i> <i>bārida ast.</i>
now they are very helpless,	<i>ilhāl bisiyār [be 'ilāj] and.</i> [lā 'ilāj; lā chār.]
what business are you doing ?	<i>in jā chi kār mī-kuned?</i>
there is no end of his chattering,	{ <i>behūda goī,e o ākkir na</i> <i>dārad.</i> [ākkirat]-i-yāwa goī,e o nīst. [ikhtitām.] <i>makālāt-i-muhāl amez wa</i> <i>makaula,e mustahīlāt-i-</i> <i>ikhtitām na dārad.</i>

¹ right and wrong, sawāb o khatā.

they made much apology,	<i>{ eshān bisiyār 'uzr kardand. eshān dar makām-i-i'tizār āmadand.</i>
my parents have gone to their house (other people's house),	<i>wālidain-i-man ba khāna, oshān rafta and.</i>
there are many fruits in that garden,	<i>dar ān bāgh bisiyār mewahā and.</i>
I have a headache,	<i>{ sar-i-man dard mī-kunad. man śudā' dāram.</i>
where did you hear this news?	<i>shumā kuju īn khabar-rā shunīded?</i>
it is late, let us depart,	<i>der shuda ast, biyā ki mā bi-ravem.</i>

Exercise.—They thus say, that in a certain house a tiger and a man saw a picture, in which the man was drawn as victorious, and the beast subdued. The man said to the tiger, “Dost thou see the bravery of the man, how he has overcome the tiger?” The tiger gave answer, “The painter was a man : if a tiger had been the painter, then the drawing would not have been in this manner.”

LESSON 26.

he has a liver complaint,	<i>o bimāri,e jigār dārad.</i>
this is a fine season,	<i>īn mausim khūb ast.</i>
sow that seed in the garden,	<i>¹ dar bāgh ān tukhm-rā bi-kār.</i>
he has a toothache,	<i>{ o [dard]-ī-dandān dārad. [waja'.]</i>
there are many playthings in the bazar,	<i>dandān-i-o dard mī-kunad. dar bāzār bisiyār chīzā,e bāzīcha and.</i>

¹ a field, *mazra'*; *zara'*; *zir'dat*; to sow a field, *kishtan*, root *kār*.

what is your occupation ? [kār]-i-shumā chīst? [pesha;
kasb; ishtighāl.]

this translation is very good, īn tarjuma bisiyār khūb ast.

his case will come on to-day, { muķaddama,e o imrūz
khwāhad shud.

your watch goes well, [kaziya,]e o imrūz rujū
this is a wax candle, khwāhad shud. [mūrafā'a.]

how much is the fare of the sā'at-i-shumā khūbmī-ravad.
boat ? īn shama',e momī ast.

what o'clock is it ? [kirāya,e] māshūya chi ka-
dar ast ? [ujrat-i-.]

brush my hat and coat, chand sā'at ast ?
what is the fare for a day ? chi wakt ast ?

lift up the blinds, take away kulā o kabā,e marā ūf kun.
the dishes, az barā,e yak rūz kirāya
place my watch on the table, chi kadar ast ?

this fruit is very acid, pardahā bar dār, bushkābhā
sā'at-i-marā bar mez bi-
guzār.

why are you angry ? īn mewa bisiyār talkh ast.
chirā [khafa ed.]?

{ [baham bar āyed ; rū,e
darham mī-kashed ; dar
khashm mī-āyed ; chin
ba jabīn shuda ed.]

Exercise.—One day, a stag, from fear of the hunters, having fled, entered within a certain cave. There a large tiger having gone, seized and began to eat the stag. At the time of dying, that helpless animal said, in his own heart, "Alas, what a great misfortune is mine ! I fled hither from fear of man, and now I have fallen into the claws of an animal whose cruelty is even greater than man's."

LESSON 27.

- this is a very difficult busi- *īn kār bisiyār* [mushkil] ast.
ness, [dushwār; muta'azzir;
 muta'assir.]
- they are very artful, { *eshān bisiyār farebī* and.
 eshān kādam dar bādiya,e
 ghadar wa kufrān nihāda
 and.}
- that is a very beautiful *ān bāgh bisiyār* [zibā] ast.
garden, [khūb ārāsta.]
- this cloth is very coarse, { *īn pārcha bisiyār* [durusht]
 ast. [kuluft.]
- are you fit for the business? { *āyā, shumā kābil-i-kār* ed?
 āyā, shumā sazawār-i-kār
 ed?
- it is colder to-day than *az dī rūz, imrūz sard-tar*
yesterday, ast.
- this line is better, *īn saṭar bihtar* ast.
- his heart is very sorrowful, { *dil-i-o ghamgīn* ast.
 gham bar o [ghālib ast].
 [mustaulī ast.]
- she is dumb and deaf, *ō pareshān khāṭir o parā-*
this story is all a lie, *ganda dil* ast.
- these are fine raisins, *ān zan gung o kar* ast.
- he has a large house, *īn kiṣṣa hama darogh* ast.
- this room is well lighted, { *īn keshmish bisiyār* [khūb]
 and. [nafis.]
- this room is very lofty, *ō khāna,e kalān dārad.*
- how long is this cloth ? { *īn hujra khūb roshan karda*
 shuda ast.
 īn ütāk khūb roshan ast.
 īn hujra bisiyār buland ast.
 { *īn pārcha chi ḫadar* [darāz]
 ast? [carīz.]
 īn pārcha chi ḫadar tūl
 dārad?

these are very wicked *in bachchagān bisiyār sharīr*
children, *and.*

his disposition is cruel, *{ khulk-i-o be rāhm ast.*

they are lazy and negligent, *{ tabī'at-i-o be rāhm ast.*

they are of a very stern disposition, *eshān sust o ghāfil and.*
eshān bisiyār [sakht tabī'at]
and. [durusht khulk ;
tund khū; bad khū.]

Exercise.—In a dark night a blind man, having taken a lamp in his hand, and a jar on his shoulder, was going along in the market. Somebody said to him, “O fool! in thy eyes day and night are alike; of what use is a lamp to thee?” The blind man, having laughed, said, “O you great blockhead! do you imagine that the lamp is for my benefit? No, it is entirely on thy account, that thou mayest not break my jar amidst the darkness.”

LESSON 28.

this pen is too soft, *in kalam bisiyār narm ast.*
this paper is very coarse, *¹ in kāghaz bisiyār [kuluft]*

ast. [zibbir.]

this letter is ill-shaped, *in haraf [bad śūrat] ast.*
[bad khatt.]

you speak very slowly, *{ shumā bisiyār āhistā mī-*

goyed.

can you speak English ? *{ shumā ba bisiyār āhistagi*

mī-goyed.

descend, otherwise you will fall, *zabān-i-inglīzī haraf eadān*

mī-tawāned?

[pāyin] biyā, warna shumā

khwāhed uftād. [farod.]

¹ thin, fine, *bārik*; *nāzuk.*

you must go with me,
take away this bundle,

bāyad ki bā man bi-raved.
īn basta bi-bar.

it is cloudy, yea, it rains a
little,

imrūz sahābī ast, balki
kadre mī-bārad.
imrūz sahābī ast, balki
tarashshuh dārad.

see, has it cleared up a
little?

bi-bīn ki kadre şāf shuda
ast, yā na?

we know it all,
they know a great deal,
he gave me much trouble,

mā hama mī-dānem.
eshān bisiyār mī-dānand.
o marā bisiyār [takhlif]
dād. [zuḥmat.]

why do you laugh without
cause?

shumā be sabab chirā mī-
khaned?

they have annoyed us very
much,

eshān mārā bisiyār tashwīsh
dāda and.
az kirdār-i-eshān munagh-
ghiş shuda em.

this is not my house,

in khāna az ān-i-man nīst.

allow me to smell that
flower,

in khāna az māl-i-man nīst.

in khāna az milk-i-man nīst.

lutf bi-farmāyed ki [bū-e
āngul-rā bi-bīnam]. [gul-

apply oil to that chair,
open the lock of that door,

rā bū bi-bīnam; gul-rā
bū bi-shinavam.]

az rū,e lutf bū,e ān gul bar
giriftan marā bi-dihed.

ān kursī-rā rūghan bi-māl.

kuft-i-ān dar-rā wā kun.

Exercise.—A very poor man went to a very rich man and said, “We two are sons of Adam and Eve (*Ādam o Hawā*), therefore we are brothers; you are very rich and I am very poor; give me a brother’s share.” The rich man, on hearing this, gave to the poor man one *kaurī*. The poor man said, “Oh, sir! why do you not bestow upon me a brother’s share?” He replied, “Be

content, my good friend; if I give all my poor brothers one *kauñi* each, I shall not have any remaining."

LESSON 29.

some of our soldiers have *b'aže sar-bāzān-i-mā majruh shuda* and.

been wounded,

beat that lazy boy,

dig up that underwood,

having said this, he de-parted,

wring the moisture from the clothes,

they sleep carelessly (sound-ly),

what is the amount of your bill?

a wasp has stung me,

what is the tonnage of this ship?

what need is there of so much care?

what is the price of these things?

ān kodak-i-sust-rā bi-zan.

ān darakhthā,e khurd-rā bar kan.

in guft o [rukhsat girift].
[rawāna shud.]

{ *az jāmahā [nam] bar gir.*
[tar ; namnāk.]

{ *az jāmahā [nam] biyafshār.*
[eshān ghāfilāna mī-khuspānd.]

{ *eshān ghāfilāna mī-khwāband.*
jam',e hisāb-i-shumū chīst?

¹ *zambūr marā [gazīda] ast*
[nesh-zada.]

in jahāz chi kadr bār bar
mī-dārad?

{ *ihtiyāj-i-in kadr-i-khabar-*
dārī chīst?

{ *ihtiyāj-i-in kadr-i-hifāzat*
chīst?

{ *in kadar ihtiyāt chi maşlahat*
dārad?

kīmat-i-in chīzhā chīst?

¹ a bee { *magas-i-'asal.*
magas-i-shabd.
magas-i-ambagīn.
purified honey, *'asal i-muṣaffā.*

what is the depth of this tank ?	{ 'umuk-i-īn hauz chi kadr ast? īn yambūgh chi kadr 'amīk ast ?
what is the difference between these two ?	{ mā bain-i-īn har dū farak chīst ? dar miyān-i-īn har dū tā tafrik chīst ? miyān-i-īn har dū tufāwat chīst ? chi farak az īn badān ast ?

Exercise.—A person went to a scribe, and said unto him, “Write a letter for me.” He said, “There is a pain in my foot.” The man said, “I do not wish to send you anywhere, why are you making this unreasonable excuse?” The scribe replied, “You are speaking the truth; but when I write a letter for any person, then I am always sent for to read it; for nobody else is able to read my handwriting.”

LESSON 30.

this army does not know its exercise, *in lashkar kawā'id-i-khud na mī-dānad.*

between you two what mā bain-i-shumā har dū
fighting is there? [kaziya] chist? [d'awa;

in this book how many *dar* in *kitāb chand* [bābhā] chapters are there? and? [faslhā.]

the drum beats every day
in the fort,

this boy is much loved by
us,

in this tank are there any
fish?

make a hole here in the
earth,

I caught a fish with a rod,

this cow has no horns,

of what kind is this cloth?

do you intend going to
Europe?

hang up this lamp in the
hall,

do you go by land or by
water?

*{ dar kisār har rūz [kos kofta
mī-shavad]. [tibl mī-
zanand.]*

*{ dar kīla' har yaum duhul mī-
nawāzand.*

*{ īn kodak bisiyār 'azīz-i-mā
ast.*

*{ dar īn [hauz] hech māhī ast?
[āb-gir; birka.]*

*{ īn jā dar zamin [magħāke]
bi-kan. [gaude.]*

bā dām māhī, e girijtam.

*{ īn mādah-gāw-rā shākhā
nayand.*

*{ īn mādah-gāw shākhā na
dārad.*

*{ īn [pārcha] chi kism ast?
[tāka.]*

*{ īyā, irāda, e raftan-i-farang-
istān mī-kuned?*

*{ ¹dar dālān īn fānus-rā [mu-
'allak bi-kun.] [biyāwez.]*

*{ ba khūshkī yā ba tari
khwāhed raft?*

Exercise.—A certain hare having gone to the presence
of the tigress, said to her, “O tigress, of me every year
there are many young ones, but of you, during the whole
of your life, there are no more than two or three.” The
tigress, having smiled, replied, “What you say is very
true: of me, indeed, there may be only one young one in
all my life, but that one is a tiger.”

¹ hall, dālān; aiwān.

LESSON 31.

- there is no lock to your box, { *sandūk-i-shumā-rū kufl nīs.*
sandūk-i-shumā kufl na dār ad.
- there is much mud on the river side, *bar lab-i-daryā bisiyār [khilāb] ast. [gil; shor; wahal.]*
- how many passengers were in that vessel ? *dar ān jahāz chand 'ubirān būdand ?*
- the whole room was scented, { *tamām-i-hujra khūsh bū kar-da shuda ast.*
tamām-i-hujra mu'attar kar-da shuda ast.
- are you the owner of this house ? *āyā, mālik-i-in khāna ed?*
- from idleness is loss, { *az [sustī] nuksān ast. [ih-māl; taghāful.]*
natiya,e kāhili nuksān ast.
- such as you will do, so will you find, *harchi shumā khwāhed kard, khwāhed yāft.*
- resignation is the best companion, { *taslīm khübtarīn-i-muṣāḥib ast.*
taslīm a'lātarīn-i-muṣāḥib ast.
- the world is the house of deceit, { *[dunyā] khāna,e fareb ast.*
[kurra,e arz.]
- the fruit of rashness is repentance, { *natiya,e [ta'jil] tauba ast.*
[be tadbīrī; tahawwar].
- patience is an excellent quality, { *sabr kamāl khulk ast.*
sabr 'āli khaṣlat ast.
- temperance is excellent physic, { *parhez khūb dawā ast.*
- hearing is better than speaking, *shunīdan az guftan bihtar ast.*
- from labour results greatness, *natiya,e miḥnat buzurgī ast.*

Exercise.—A certain old woman had a goose which every day used to lay an egg of gold. One day the old woman thought in her own mind, thus : “ If I increase the food of this goose, then she will every day give two golden eggs.” Having thus determined, the old woman began to give the goose every day as much food as she could eat. Now, after some days, the goose having become very fat, gave no more eggs.

LESSON 32.

such as you speak so will *ānchi tū goyī, bi-shinavī.*
you hear,

this world is the harvest for the next,	$\left\{ \begin{array}{l} \text{in } \text{dunyā kisht-i-'ālam-i} \\ [’akabat] ast. [’ālam-i-} \\ \text{ākkhir; sarā,e jāwadānī;} \\ \text{dāru-l-bakā; ’ukbā.] } \\ \text{jahān-i-fānī khirmān-i-} \\ \text{jahān-i-bākī ast.} \end{array} \right.$
contentment is the key of repose,	$\left\{ \begin{array}{l} \text{kinā'at [kalid-i-ārūm] ast.} \\ [\text{musabbib-i-rāhat; wajh-} \\ \text{i-'aish.}] \end{array} \right.$
to be ignorant is death to the living,	$jāhil shudan maut-i-zindagī$ ast.
moderation in everything is best,	$\left[ausat-i-ahwāl \right] bikhār ast.$ [i'tidāl.]
to the wise a hint is enough, death laughs at expecta- tions,	$\left[ākil-rā ishāra,e bas ast. \right]$ bar ummed [maut] <u>mī-khan-</u> <u>dad.</u> [ajl.]
assist your brother in distress,	$\left[barādar-i- khud - rā [dar$ <u>hālat-i-sakhtī]</u> madad bi- dih. [dar hālat-i-ihtiyāj; dar muhtajī.]
very frequently medicine is sickness,	$aksar aukāt dawā bīmārī$ ast.
God is upright and holy,	$allāh ta’ālā [hakkopāk] ast.$ [rāst-bāz o mukaddar.]

man becomes known from
his conduct,

from prohibition desire in-
creases,

fortune does not increase
with wisdom,

*{ ādam az mu'āmala,e khud
mashhūr mī-shavad.
ādam az 'amalhā,e khud
[mashhūr mī - shavad].
[shuhrat mī-yābad.]
az mana' kardan khwāhish
ziyāda mī-shavad.
az muzāhamat khwāhish ta-
rakki mī-pazirad.
az 'akl [nafaka] ziyāda na
mī-shavad. [rozina;
kifāf.]*

Exercise.—One day a large bull was grazing in a field, when a conceited fly came and sat on one of his horns. The fly began to say in her own mind, “I am very heavy, and if I remain here, assuredly the bull will not be able to lift his head from the ground.” Then the fly said aloud, “O bull, I am afraid I am giving you great inconvenience ; if so it be, then speak out, and I will immediately depart.” The bull answered, “O fly, be not uneasy on my account, for I was not in the least aware of your being there till you spoke to me.”

LESSON 33.

during this month much rain fell,
send a servant there,

*dar in māh bisiyār bārān
uftād.
ān jā [naukare] bi-firist.
[mulāzim; khādime; cha-
kar.]*

sit under this tree,

zer-i-in darakht bi-nishin.

what is the price of these
pearls ?

*kīmat-i-in dānāhā,e durr
chīst ?*

how heavy will this stone
be ?

*kīmat-i-in dānāhā,e mar-
wārid chīst ?
warz-i-in sang chi kadr mī-
shavad ?*

what is the name of this village ? ^{*1*} *nām-i-in* [dih] *chīst?*
 bring the riding-horse, *asp-i-sawārī-rā* *biyār.*
 brush the curtains well, so that no mosquito may remain,
parda-rā khüb biyafshūn tā ki pasha,e na mānad.

clean the shoes well, { *kafshhā-rā khüb* [sāf] *bi-kun.* [pāk.]
 we ought to be benevolent, { *kafshhā-rā siyāh rang bi-dih.*
 we have fallen into great difficulties, { *bāyad ki* [karīm] *bāshem.*
[mushfik.]
shart-i-ādmīyatān ast, ki karīm bāshem.
 many ships have been damaged by the storm, { *az tufān bisiyār jahāzhā nuksān khurda and.*
az tufān ba bisiyār jahāzhā nuksān rasīda ast.
 he every day drinks new milk, { *o har rūz shīr-i-tāza mī-naushad.*
 to sit still is better than quarrelling, { *ba khamoshī nishastan az bar khāstan ba kaziya bīhtar ast.*

grind this wheat in the mill, { ^{*2*} *dar āsiyā in ghalla bijās.*
 do you know who is his agent ? { *dar āsiyā in ghalla bi-sūb.*
shumā mī-dāned ki [wakil]-
i-o kīst? [gumāshtha ;
nā,ib.]

Exercise.—A man went, for the purpose of seeing a certain person, to his house, at the time of midday. That person, from his own house, saw the man coming,

^{*1*} village, *dih*, or *dīh*; plur. *dīhāt.*

^{*2*} to grind, *sābīdan* or *āsīdan.*

and said to his servants, "When he asks where the master of the house is, you will say that he is now gone to dine with some one." In the meanwhile, the man having arrived, asked, "Where is the master of the house?" They said, "Our master is gone out." The man said, "A great fool he is to have gone out of his house in the midst of such heat." The master of the house, having put his head out of the window, said, "You are a very great fool to wander about at this time: for I have been all day in my own house."

LESSON 34.

buy two candlesticks for me,	{ ¹ <i>az barā,e man dū 'adad-i-shama'dān bi-khar.</i> (with glass shades) <i>ba jihat-i-man yak juft-i-pāya,e lāla bi-kharīd.</i>
this cat has large claws,	
take away this counterpane into the other room,	
is this place in the district of Shirāz?	
I will show you a beautiful picture,	<i>īn gurba kalūn [panja] dār-ad.</i> [nākhun; khanj.] <i>dar hujra,e dīgar īn lihāf bi-bar.</i> <i>āyā, dar 'alāka,e Shīrāz īn mauza ast.</i> <i>man shumā-rā taşwīre [hasin]</i> <i>khwāham namūd.</i> [ma-khul; marghūb; nādir; ma'kūl.]
your signature is necessary to this bond,	<i>ba īn tamassuk dastkhātt-i-shumā [zarūr] ast.</i> [lāzim; malzūm.]

* one pair of candlesticks, *yak juft-i-shama'dān*; i.e., two articles.

one pair of scissors, *'adad-i-mikrāz*; i.e., one article.

to-day there is a guest in *imrūz dar khāna,e eshān*
their house, *mīhmāne ast.*

who is this boy's governor ? { [atālik]-i-īn *kodak kist?*
[murabbi.]

it is very late, permit us to
go home, { *bisiyār der shuda ast mā-rā*
ba khāna,e khud rafsan
bi-dih.

in this affair there is much { *bisiyār der shuda ast [biyā]*
ki ba khāna bi-ravem.
[ijāzat bi-dih.]

they commit oppression of { *dar īn mu'āmala [zulm] ast.*
every sort, *[bisiyār beraḥmī ; bisiyār*
be murūwatī.]

we have at present a long { *eshān [zulm]-i-har kism mī-*
journey, *kunand. [jaur ; sitam ;*
be dād.]

in wakt mā safr-i-darāz
dar pesh dārem.

Exercise.—A certain feeble old man having gathered a load of wood (*literally sticks*) in a forest, was carrying it to his own house. After having gone some distance, the old man became very tired, and having thrown down the burden from his shoulder on the ground, he began to cry out, “O Angel of Death, deliver me from this misery ?” At that very instant the Angel of Death stood before him, and said, “Why have you called me, and what do you want with me ?” On seeing this frightful figure, the old man, trembling, replied, “O friend, be pleased to assist me, that I may lift once more this burden upon my shoulder : for this purpose only have I called you.”

LESSON 35.

have you a glass for holding { ¹ *āyā shumā barā,e girifsan-*
the medicine ? *i-dawā finjān-i-shisha*
dāred ?

¹ a glass-blower, *shisha-gar.*

man has reason, a brute *insān'akl dārad, haiwān na.*
none,

please give me a letter of introduction, { *az rū,e lut̄f marā sifārish nāma bi-dihed.*
az sar-i-lut̄f marā sifārish nāma marhamat bi-kuned.

why do you write with a bad pen ? { *ba kalam-i-bad chirā shumā mī-nawīsed ?*

of these two which is the best ? { *az īn har dū tā kudām bihtar ast ?*

I will take the business from you and give it to him, { *man az tū 'amal khwāham girift o bado khwāham dād.*

your going there is not necessary, { *ān jā raftan-i-shumā zarūr nīst.*

he is well versed in science, { ¹ *o dar 'ilm khūb wākif ast.*
o az 'ilm khūb mahārat yāfta ast.

he is very learned and intelligent, { *o dar 'ilm khūb mahārat dārad.*
o bisiyār 'ālim ast o tez-fahm.

this will be best of all, { *īn [bihtarīn-i-hama] khwāh-ad būd. [az hama bihtar.]*

tell me what he is saying, { *bi-go ki o chi mī-goyad.*
tell the groom to get the mihtar-rā bi-go ki asp taiyār horse ready, { *mihtar-rā bi-go ki asp taiyār bi-kunad.*

Exercise.--In a country of Kashmir a certain merchant had an Abyssinian slave whose skin was as black as charcoal. One day in the winter season the slave took off his clothes, and having taken up some snow, he began, with great labour, to rub it on his body. During this, his master came that way, and having seen this curious circumstance, said, "What are you doing here?" The

¹ experience, *wākif kārī*; *tajriba kārī*.

slave answered, "I am rubbing my body with snow, so that I may become white like the people of this country." His master, laughing, said, "O fool, do not labour in vain ; your body may, indeed, dissolve the snow, but your skin will not thereby become white."

LESSON 36.

I also wish to go out,

why do you climb the tree ?

when will you be able to depart ?¹

is the saddle on the horse or not ?

we will return in a few minutes,

if dinner be ready, bring it,

give my compliments to your master,

do you know this man ? he has acquired much science,

he has amassed much wealth,

<i>man mī-khwāham ki berūn bi-ravam.</i>
<i>man nīz berūn raftan mī-khwāham.</i>
<i>marā nīz irāda,e berūn raftan ast.</i>
<i>man khwāhish-i-berūn raftan dāram.</i>
<i>chirā ba dirakht bar mī-āyed.</i>
<i>kai judā shudan khwāhed tawānist.</i>
<i>bar asp zīn [basta] ast yū na ? [karda shuda.]</i>
<i>mā dar chand [dakika] bāz khwāhem umad. [lahza.]</i>
<i>agar [shām] tāiyār ast biyār. [khurish, khuruk.]</i>
<i>[salām]-i-man ba sūhib-i-khud bi-dih. [taslim]</i>
<i>shumā īn mard-rāmī-dūned ? o bisiyār 'ilm hāsil karda ast.</i>
<i>o bisiyār daulat jama' karda ast.</i>

¹ To leave a person, *az kase* [*judā*] *shudan*. [*rukhsat*.]
To leave a town, *az shahre rukhsat shudan*.

come, let us two have some talk,

will one horse be able to draw so great a weight ?
you go on, we are coming,

these things are come from Europe,

where shall we pass the night ?

we have no time to play at present,

biyā, ki mā har dū bāham guft-gū bi-kunem.

āyā īn kadr bār-i-girān yak asp mī-tawānād kashid?

shūmā pesh bi-raved, ki mā [ham] miyāyem. [dar-pai.] az walāyat-i-farang īn chiz-hā rasīda and ?

{ *mā kujā shab ba sar bi-[kunem] ? [guzārem ; guzrānem.]*

{ *ilhālmā-rā furşat-i-bāzinist. ilhāl mā furşat-i-bāzi na dārem.*

Exercise.—One day an ox was grazing in a field in which several young frogs were playing. By chance one of the young frogs was crushed under the foot of the ox, and died. The other frogs having seen this, went home, and having told their mother what had occurred, they then said, “O mother, we never before saw so large an animal.” On hearing this, the old frog, having distended her belly very much, said, “Is he as large as this?” The young ones replied, “Assuredly, he is much larger than that.” She then, having distended herself twice as much, said, “Is he so large ?” They answered, “O mother, he is a thousand times larger.” The old frog, however, through pride, continued to distend her body more and more, till at last her skin burst, and she died.

LESSON 37.

he has scalded his foot,

o *pā,e khud-rā ba āb-i-[garm] sozānīda ast. [dāgh ; josh.]*

all these knives are rusty, { *hama īn kārd zang* [ālūda]
 and. [*girifta*.]
 these children are screaming all day, *īn bachchagān hama rūz*
[shor o ghul] mī-kunand.
[ghaughā.]

we were seeking for this all day,
 have you sealed your letter? *mā tamām rūz barā,e īn*
just o jū dāshtem.

our house is shaded with trees,
 it is raining, give us shelter, *āyā khatt-i-khud-rā muhr*
[karda ed]? [*zada ed.*]
khāna,e mā dar zer-i-sāya,e
dirakht-hā ast.

go forward there, and stand still,
 bring out these things from the pālkī,
 speak loud, then I shall hear you,
 what do you call that in Persian ? *aknūn bārān mī-bārad, mārē*
panāhe bi-dih.
ān jā pesh bi-rau o ba
khāmoshī biyist.
az'amārī,e rawān īn chīz-hā
biyār.
ba āwāz-i-buland bi-go ki
bi-shinavam.
ān chīz-rā dar zabān-i-fārsī
chi mī-goyed?

Exercise.—From the house of a certain person, a bag of rupees was stolen. The owner of the money gave information to the judge of that city. The judge immediately called before him all the people of the house ; but after much investigation he was unable to detect the thief. At last he said to them, “This night I will give each of you a stick one cubit in length, and it will so happen that the stick of him who is the thief will become one inch longer than those of the rest.” Having thus spoken, the judge gave each a stick, and dismissed them. During the night, the thief being afraid, said to himself, “If I cut off one inch from my stick, in the morning it will be of the same length with the rest.” Thus, having considered, he cut off an inch from his stick, and next

day attended, along with the others. The judge, having looked at the sticks, thus discovered the thief.

LESSON 38.

set up something as a shelter from the sunshine, *barā,e tābīsh-i-āftāb panāhe bar ār.*

he agreed with me this time, { *o īn wākt ba-man muwāfiķ āmad.*

you exercise yourself in writing and reading, { *o īn wākt ba rā,e man [muwāfiķ] shud. [mutta-fiķ.]*

on hearing this news they were much frightened, { *dar nawishtan o khwāndan khud-rā mashāk bi-sāz.*

how much indigo will this chest contain? { *az shunīdan - i - īn-khabar eshān tarsīdand.*

they are all offended with one another, { ¹ *az shunīdan-i-īn-khabar [dar hālat-i-pareshānī āmadand]. [dar hālat-i-izti-rāb āmadand; dahshat wa pareshānī bar oshān mustaulī shud, or istīlā yāft.]*

dar īn şandūk chi kadr nil khwāhad ganjīd?

dar īn şandūk chi kadr nil khwāhad āmad?

īn şandūk chi kadr nil khwāhad girift.

hama az yak dīgar [khafa] shuda and. [shakar ranj.]

¹ to vex, *pareshān kardan.*

tell the coachman not to *kāliskabān-rā bi-go ki chan-dān* [zūd] na rānad. [tez or tund.]

we have escaped from the hands of the enemy,

the whole city has been flooded,

put these two trays together,

with this our joy will be increased,

mā ba makr o fareb az dast-i-dushman [rihā shuda em].
[rihā, i yāfta em; jān bā salāmat burda em.]
mā az dast-i-dushman ba hila khalāṣ shuda em.

tanām shahr [ghark] shuda ast. [gharīk; daryā burd.]

in har dū kāb-rā ba ham bi-guzār.

badīn khūshī, e mā ziyāda khwāhad shud.

Exercise.—A certain person having a pain in the stomach went to a physician, and said, “For God’s sake, doctor, give me some physic, otherwise I die from a pain in the stomach.” The doctor asked him what he had eaten that day. The man said, “Merely a piece of burnt bread.” On hearing this, the doctor said, “Let me look at your eyes.” Then, having called one of his servants, he said, “Bring me the medicine for the eyes.” The sick man, on hearing this, screamed out, “O doctor, is this a time for your joking? I am dying from a pain in the stomach, and you talk of medicine for the eyes. What connexion is there between medicine for the eyes and a pain in the stomach?” The doctor replied, “I wish, in the first place, to make your eyes sound, for it is evident that you are unable to distinguish between black and white, otherwise you would never have eaten burnt bread.”

¹ joy, shādmānī; farah; *khurramī*; tarab; mubāṣat; imbisāt; nishāt.

LESSON 39.

we have much reduced our expenditure,	<i>mā kharch-i-khud-rā bisiyār takhfif karda em.</i>
this money must be sent back to him,	<i>īn pūl ba o żarūr wāpas bāyad kard.</i>
the commander-in-chief has pardoned a soldier,	<i>{ sipāh-sälär az takṣir-i-sipāhī, e dar guz̄ashta ast. sipāh-sälär sipāhī, e-rāmu'af karda ast.</i>
rule your paper, then write,	<i>kāghaz - i - khud-rā awwal [mīstār bi-kun] pas bi-nawis. [khatt bi-kash.]</i>
all the people have died with hunger,	<i>hama mardumān az [gursin-agī murda] and. [ju' ba jān āmada.]</i>
they have fallen one upon another,	<i>eshān [dar-ham] uftāda and. [bar yak dīgar.]</i>
splice these two ropes together,	<i>īn har dū rassan-rā bā-ham dīgar bi-paiwand.</i>
they live in great affliction, or through much toil,	<i>ba mihnat-o-mashakkat-i-bisiyār eshān guzrān mīkunand.</i>
he has built a house on the bank of the Euphrates,	<i>ba lab - i - daryā, e farāt, 'imārate ta'mīr karda ast.</i>
he drove the chariot two parsang, when one of the wheels broke,	<i>b'ad az rāndan-i-dū parsang, yake az pāyahā, e kāliska [shikast]. [bar āmad.]</i>

Exercise.—Two women were quarrelling with one another about a child, and neither of them had any witness. Having gone before the judge, the one continued saying, “The child is mine;” and the other also was saying, “The child is mine, O your worship, give me justice.” The judge, being helpless, sent for the executioner, and said to him, “Of this child make two

pieces, and give one to each of these women." On hearing the order of the judge, the executioner drew the sword, and was about to cut the child in two. During this, one of the women stood still, and said nothing, but the other woman, weeping aloud, said, "O sir, do not kill my child; if such is justice, I give up my claim. For God's sake give her the child." On hearing this, the judge became convinced that this indeed is the real mother. To her he gave up the child; and to the other woman having given punishment, he ordered his people to expel her from the country.

LESSON 40.

why should we run away, *ān jā khatra hech nīst, pas*
there is no danger there? *chirā mā bi-gurezem?*

o dostān-i-kadīm-i-khud-rā
guzāshṭa ast.

he has abandoned his late
friends, *muṣāhibat-i-dostān-i-sābīka-*
rā ba dil-i-khud inkār
karda ast.

az yārān-i-sābīka suhbāt kāṭa'
karda ast.

they went to Europe six *pesh az īn shish māh eshān*
months ago, *ba mulk-i-farang raftand.*

az shunīdan-i-īn sukhanhā,
[bunyād]-i-khanda nihā-
dand. [binā.]

on hearing a statement of
this sort, they began to
laugh, *b'ad az shunīdan-i-īn chunīn*
sukhanhā eshān khāndi-
dan [girifstand]. [aghāz
kardand; aghāz nihād-
and; shurū' kardand.]

gardener, sow the seed of
this flower in the garden, *ai bāghbān dar bāgh*
[tukhm]-i-īn gulb
[bazar; bāzr.]

he has taught us with great labour, *o mā-rā ba mihnat-i-bisiyār [āmokhta] ast. [dars dāda.]*

by the grace of God we have found repose, *mā az fażl-i-khudā ārām yāfta em.*

it is very cloudy, perhaps it will rain much, *{ imrūz bisiyār [sahābī] ast, shāyad bisiyār bārān khwāhad bārid. [abr muhit, or abr muhit-i-āsmān.]*

he has amassed much wealth and property, *o bisiyār daulat o māl jama' karda ast.*

in this house there is a hall and three rooms, *dar īn khāna yak dālūn o si hujra and.*

how long is it since you received this news ? *{ chand wakt ast ki īn akhbār ba shumā rasīda ast ? b'ad az ān ki īn akhbār girifted, chand wakt guz-ashta ast ?*

Exercise.—A fox having seen a crow sitting on the branch of a tree, with a fine piece of cheese in his mouth, began to think in her own heart, “How shall I get this delicious morsel into my own possession?” She then said aloud, “O Master Crow, I am quite delighted to see you this morning : your elegant figure and black feathers have entirely fascinated my heart. Will you sing to me one of your charming songs, so that the pleasure of my ears may be like that of my eyes?” On hearing this flattery, that foolish crow opened his mouth that he might show his skill in music. As soon as he opened his mouth to sing, the piece of cheese fell upon the ground. The fox immediately seized it, and walked away, saying, “My dear friend, your voice is a little out of tune to-day: pray remain silent till I have gone some distance. In the mean time, receive this advice of mine—Never pay any attention to the words of those who flatter you.”

LESSON 41.

they live with their parents, *eshān bā wālidain-i-khud mī-mānand.*

we have taken a walk on the bank of the river, *{ ba lab-i-daryā mā [gashta] em. [gardida.]
¹ ba sāhil-i-daryā mā [sair] karda em. [tamāsha.]*
for how much will you sell (this) to my master ? *ba [sāhib]-i-man ba chand kīmat īn rā khwāhed farokht? ² [walī n'imat; murabbi; khudāwand-i-nimat.]*

is there anything to be had there for eating and drinking ? *{ yā hech chīz barā, e khurdan o naushidān hāsil mī-āyad?
āyā hech chīz barā, e khurdan o naushidān [muyassar mī-shavad]? [ba-ham mī-rasūl; dast yāb mī-shavad.]*

are you at all aware where they are gone ? *hech mālūmat ast ki hama kujā rafta and?*
remain here until we return, *hamīn jā [bi-mān] tā ki mā bāz bi-gardem. [bāsh.]*
the knife fell from my hand into the river, *kārd az dast-i-man [dar] daryā uftād. [ba.]*

¹ to walk to see anything, *barā, e sair raftan.*
to walk, or travel, for amusement, *sair kardan.*
² heir apparent, *walī, e 'ahd.*

in speaking Persian, our general fault is in not pronouncing each individual letter fully,

dar sukhān guftan-i-zabān-i-fārsī kuşūr-i-mā īn as ki mā hasbu-l-mā'mūl har lafz ba tafrik talaffuz nāmī-kunem.

a man who cannot speak the language of the people among whom he sojourns may sometimes be in danger of starving,

¹ *shakhse ki dar diyāre sukūnat pazīr shuda bāshad wa zabān-i-ahliyān-i-ān mulk na dānad, pas tarsast ki shāyad az [gur-sināgi] khwāhad murād [be āzūka.]*

he tells you to speak to him in his own language,

o mī-goyad ki dar zabān-i-man bi-go.

Exercise.—A certain washerman had an ass, which he used to let go in a garden for the purpose of grazing. The people of the garden used to beat the ass, and drive him away from thence. One day, the washerman fastened around him a tiger's skin, and said, “At the time of night go you into the garden to graze, and do not make any noise.” Even so, every night the ass in the tiger's skin used to go into the garden. Whenever the people saw him by night, they used to think for certain that this was a tiger. One night the gardener himself saw him, and from fear he went up into a tree. In the mean time, another ass which was in that neighbourhood

¹ do you live there? *shumā ān jā sukūnat pazīr hasted?*

he lives there, { *ān jā o sukūnat pazīr ast.*
ān jā o maskan dārad.

ān jā maskan-i-o ast.

I like this book, { *in kitāb marā pazīr ast.*
in kitāb marā matlūb ast.
in kitāb marā marghūb ast.
in kitāb-rā pasand dāram.

made a noise, and the ass of the washerman, on hearing that, also raised his voice, and began to bray in the manner of all asses. The gardener, on hearing his noise, discovered what he was. He came down from the tree, and having thoroughly beaten the ass, he drove him out of the garden. Hence, on this subject the wise men have said, "For asses silence is best."

A LIST OF USEFUL WORDS.

<u>an</u> axe,	tabar.
baker,	<u>khabbāz</u> ; <u>nān</u> <u>paz</u> ; <u>nān</u> <u>bā</u> .
button,	tukma ; dukma ; gīra.
bald,	kal ; dāgh sar ; dūgh-sar.
<u>bath</u> ,	hammām.
<u>basin</u> ,	(metallic) tasht ; lagan aftāba ; (baked clay) kāsa.
" bed furniture,	(holder) tasht dār.
bedstead,	rakht-i-khwāb.
bed,	<u>khwāb-gāh</u> ; chahār pa,e.
blanket,	bistar.
<u>basket</u> ,	chādar-i-pashmīna.
<u>bracelet</u> ,	(wicker) sapad ; (grass) gīra.
<u>bottle</u> ,	dastīna ; dastwāna ; 'alankū dast ; mī'zad.
<u>broom</u> ,	(glass) shīsha ; (jug) kūza ; (earthen- ware) surāhī.
<u>bellows</u> ,	mīknasat ; jārūb ; jā-rū ; rustan-rūb.
<u>butcher</u> ,	minfākh ; tannūr-tab.
<u>bundle</u> ,	kāssāb.
<u>bag</u> (leathern),	basta ; dasta.
<u>auvas</u> ,	ambān or ambāna ; (carpet) khurjīn.
<u>oat</u> ,	palās.
<u>oat</u> (great),	kabā ; durrā'at.
<u>hina-ware</u> ,	farghūl ; labāda.
<u>up</u> ,	kāsa-chīnī.
<u>hair</u> ,	finjān ; piyāla ; tas ; jām ; (goblet) kadah.
<u>hair</u> bench,	kursī.
<u>unterpane</u> ,	sandalī ; (bench) sandal.
<u>irk</u> ,	lihāf.
<u>irk</u> (screw),	disām ; sadād-i-agħār.
<u>xpet</u> ,	pech.
	farsh ; gilim ; bisāt ; (prayer) sij- jāda ; (decapitation) nat'.

clothes,	<i>pārcha; libās; poshāk; jāma; kiswat;</i> <i>(patched) khirkā; dalk; jāma; zhanda; dalk-i-murakka; (honour) khil'at; (religious) ihrām.</i>	<i>jib.</i>
cord,	<i>rismān.</i>	
candle,	<i>shama'; kandīl.</i>	
"	<i>(wax) shama', e mūmī.</i>	
chandler,	<i>shama' sāz.</i>	
candlestick,	<i>shama' dān.</i>	
cloth,	<i>pārcha; tākā; (broad) māhūt;</i> <i>(striped) burd; (brocade) dībak;</i> <i>(damask) dībā; (dimity) damiyāl;</i> <i>(thick) jāma, e hanguft.</i>	<i>mirzāb;</i> <i>na.</i>
cooking-pot,	{ <i>deg; zarf-i-pukhtan</i> (sing.) <i>zurūf-i-pukhtan</i> (plur.)	
cook,	<i>ashpaz; ṭabbākh.</i>	<i>kalam;</i>
crumb,	<i>reza, e nān.</i>	
chapter (of a book),	<i>bāb; fasl.</i>	
corn,	<i>ghalāla.</i>	
cotton,	<i>pumba.</i>	
compliments,	<i>salām; du'ā o salām.</i>	
cupboard,	<i>paimāna-gāh; ganjīna; tāk-i-pai-</i> <i>māna.</i>	
door,	<i>dar; darwāza; bāb.</i>	
ewer,	<i>ibrik.</i>	
engraver,	<i>kalam-kār; hakkāk.</i>	<i>hāhīn;</i>
envelope,	<i>lijāfa.</i>	
furniture,	<i>sāmān-i-khānagī; khānumān; khān-</i> <i>mān; rakht-i-khāna.</i>	
fan,	<i>bād-zan; bād-kash; mirwaha.</i>	
fire-works,	<i>naft-andāzī; ātash bāzī.</i>	
fire wood,	<i>hezum; hīma.</i>	
fire,	<i>ātash; nā'irat; (flame) zabāna;</i> <i>(spark) akhgar; sharār; ātash-</i> <i>pōra; ghuncha, e arghawan.</i>	<i>hazz;</i> <i>nsikh</i>
gutter,	<i>badar-rau; nāv-dān.</i>	
glass-ware,	<i>āb-gūn.</i>	

grocer,	<i>bakkāl.</i>
gum,	<i>samagh</i> ; <i>samagh-i-arabi.</i>
glove,	<i>dast tāba</i> ; <i>dast afrāz</i> ; <i>dastāna</i> ; <i>dastposh.</i>
house,	{ (master of) <i>kat-khudā</i> ; <i>kad-khudā</i> ; <i>ṣāhib-i-bukā</i> .
"	(hold) <i>khāndān</i> ; (establishment) <i>lawāḥik-i-khāna.</i>
host,	<i>mezbān</i> ; <i>ṣāhib-i-da'wat.</i>
hospitality,	<i>mihmānī.</i>
hat,	<i>kulāh.</i>
hammer,	<i>chākūj</i> ; <i>chakush</i> ; <i>mitrakat.</i>
hand-saw,	<i>dast-ar.</i>
hand-mill,	<i>dast ās.</i>
hotel, inn,	<i>sarā,e</i> ; <i>khān</i> ; <i>wurūd-gāh</i> ; <i>farod-</i> <i>gāh</i> ; <i>ribāt.</i>
kitchen,	<i>matbakh.</i>
knife,	(clasp) <i>chākū</i> ; (table) <i>kārd.</i>
"	(pen) <i>kalam tarāsh.</i>
key,	<i>kalid</i> ; <i>miftāh.</i>
light,	<i>roshānī</i> ; <i>nūr.</i>
leaf,	(of a book) <i>warak.</i>
"	(of a tree) <i>barg.</i>
letter (of condol- ence),	<i>ta'ziyat nāma.</i>
lock,	<i>kufl.</i>
"	(pad) <i>kufl-i-rūmī.</i>
"	(intricate) <i>kufl-i-waswās.</i>
match,	<i>kibrīt.</i>
mat,	<i>boriyā</i> ; <i>haśir.</i>
mirror,	<i>ā,īna</i> ; <i>āb-gīna</i> ; <i>sajanjal.</i>
nail,	<i>mekh</i> ; <i>mismār.</i>
needle,	<i>sūzan.</i>
naphtha,	<i>naft.</i>
napkin,	<i>dastmālcha</i> ; <i>dast-khwān.</i>
oven,	<i>tannūr</i> ; (stove) <i>tūn</i> ; <i>mankal</i> ; <i>ātash-tāb.</i>

A LIST OF USEFUL WORDS.

signature,	<i>dast-khatt</i> ; <i>sahīh</i> .
ack,	<i>juwāl</i> ; <i>juwālif</i> .
scribe,	<i>kātib</i> ; <i>nawīsanda</i> ; <i>muḥarrir</i> .
eal,	<i>muhr</i> .
late,	<i>lauh</i> .
pring (of water),	<i>āb-k̄hez</i> ; <i>chashma</i> .
crew (turn),	<i>pech-kash</i> .
owel,	<i>dast-māl</i> ; <i>badan-i-khushk kun</i> .
urban,	<i>aastar</i> ; <i>amama</i> .
rousers,	<i>shalwār</i> ; <i>pā,e jāma</i> ; <i>zer-jāma</i> .
itle (of a book),	<i>ism-i-kitāb</i> .
ape,	<i>nak̄h</i> ; <i>fīt</i> .
avern,	<i>mai-kada</i> ; <i>khum-khāna</i> ; <i>kharābat</i> .
able (cloth),	<i>sufra</i> .
ray,	<i>khwān</i> ; <i>khwāncha</i> .
„	(cover) <i>khwān-posh</i> .
hreshold,	<i>āstāna</i> .
hread,	<i>rishta</i> .
umbler,	<i>istikān</i> .
ools,	<i>auzār</i> ; <i>dast afrāz</i> .
ongs,	<i>dast-pānāh</i> ; <i>ambūr</i> .
ailor,	<i>khayāt</i> .
elvet,	<i>makhmal</i> .
essel,	<i>z̄arf</i> , (plur.) <i>z̄urūf</i> .
window,	<i>ghurfa</i> ; <i>darīcha</i> .
vool,	<i>pashm</i> .
vard-robe,	<i>pesh-pā</i> .
vheat,	<i>gandum</i> ; (stalks), <i>darakht-i-gandum</i> .
vasherman,	<i>gāzur</i> .
o arrange,	<i>bar chīdan</i> .
o bathe,	<i>ghusl kardan</i> .
„	(another) <i>ghusl dādan</i> .
o knock at the door,	<i>dar zadan</i> ; <i>halka,e dar zadan</i> .
o light a candle,	<i>shama'-rā</i> <i>āfroqhtan</i> ; <i>shama'-rā</i> <i>roshan dādan</i> .
o make the bed,	<i>bistār gustardan</i> .

- to put on one's *poshāk poshīdan*; *libās dar bar kardan*; *libās zadan*; *jāma dar sarw bar kardan*.
- to sew, *dokhtan*, (root) *doz*; (to hem) *sajāf kardan*.
- to stitch, *ākhīdan*, (root) *ākhīn*; (to pipe) *sahīj kardan*.
- to spread the table-cloth, *sufra guzūshṭan*; or, *sufra gustardan*.
- to spin, *rishtan*, (root) *rīs*.
- to thread a needle, *rishta ba sūzan andākhtan*; *sūzan-rānakh kardan*.
- to thread pearls, { *durr suftan*.
 { *durr munsalik kardan*.
- to thread rubies, *lāl munsalik kardan*.
- to extinguish a fire, *ātash nishāndan*.
- to take fire, *ātash giriftan*.
- to set fire (to a house), *khāna-rā ātash zadan*.

CONVERSATIONAL TERMS.

Good night!	<i>masā,u-l-khair !</i>
Peace be on you !	<i>salām 'alaikum !</i>
Good morning !	<i>ṣabāḥu-l-khair !</i>
Praised be God !	<i>al ḥamdu-li-llāh !</i>
And on you be peace and the blessing of God !	<i>{ o 'alaikumu-s-salām o raḥmatu-l-lāh !</i>
God bless you !	<i>khudā ḥafiz-i-shumā !</i>
God be with you !	<i>khudā hamrāh-i-shumā !</i>
On whom be the peace of God !	<i>raḥmatu-l-lāhi 'alaihi !</i>
Blessing on him !	<i>'alaihi-s-salām !</i>
May it be well !	<i>khair bāshad !</i>
No, by God !	<i>lā wa-l-lāh !</i>
With heart and soul,	<i>{ ba jān o dil. ba sar o chashm. ba chashm. ba jān o minnat.</i>
The great and glorious God,	<i>khudā,e 'azza wa jalla.</i>
¹ In the name of God the merciful and compassion- ate !	<i>bismi-l-lāhi-r-raḥmani-r- raḥīm !</i>
¹ To God be praise and glory !	<i>li-l-lāhi-l-ḥamdu wa-l-min- natu !</i>
¹ There is no power, nor virtue, but in God,	<i>lā ḥaula wa lā kūwata illā bi-l-lāhi.</i>

¹ These expressions are in common use. As they are at once common and peculiar they are given in character.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

لَلَّهُ الْحَمْدُ وَالْمَلْكُ

لَا حُوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

The student should note :—

- (a) The use of *waṣla*.
- (b) The use of *fatha*, as a final termination, in the words *azza*, *jalla*, *haula*, *kūwata*.
- (c) The use of *zamma*, as a final termination, in the words, *ḥamdu*, *minnatu*.
- (d) That $\text{ا}\text{l}$ is pronounced as *allāh*; that $\text{ا}\text{l l-lāhi}$ is contracted from $\text{ا}\text{l lāhi}$, in respect to which the following remark is important :—

“ When the particle J is prefixed to a noun beginning with J , which, when definite, ought to have the article: the initial *alif* of the noun disappears, and (in order to avoid the meeting of three J 's) the *lāud* of the article is dispensed with, or represented by *tashdīd*.”

SECTION III.

LESSON 43.—ON BREAKFAST.

sabak chihil o siwum dar nāshītā.

get the breakfast equipage
ready, { *lawāzima,e chāsh̄ taiyār
bi-kun.*

toast some bread, and butter
it properly, { *sāmān wa asbāb-i-chāsh̄
bi-sāz.*

does the water boil ? { *kadre nān ba ātash garm
bi-kun o ba khūb tārah
maska-ash bi-māl.*

give me a clean cup and
saucer, { *āyā āb ba josh mī-āyad ?
āyā āb mī-joshad ?*

give that gentleman another
cup of tea, { *finjān o nalbake sāf marā
bi-dih.*

make it strong enough ; and
by putting in it plenty of
milk and sugar you will
always make it good,
provided the water be
actually boiling,

bring the cold meat, fowl,
ham, tongue, salt fish,
rice, and split pease in
the twinkling of an eye,

give me a cup of coffee and
a little more sugar,

{ *ān sāhib-rā finjān-i-dīgar
az chābi-dih. barā,e ānšā-
hib yak finjān-i-chā biyār.*

*chā-rābarābardurust bi-kun,
o az andākhtan-i-shīr-i-
bisiyār o shakar hamesha
khūb laziż mī-shavad,
ba sharṭe ki āb joshīda
bāshad.*

*gosht-i-shabīna, murgh, rān-
i-khūk-i-namak-zada, za-
bān, māhi,e namkīn,
khuška o dāl-i-mun-
sharīk ba chashm zadan
biyār.*

*finjān-i-kahwa o kadr̄
(andake) shakar-i-zīz āda
marā bi-dih.*

boil some eggs, but do not let them get hard,

set the egg-cups and salt-cellar on that side, and the tea-pot and coffee-pot here,

what a blockhead you are to require repeated orders for such things!

bring bread, biscuit, sweet-meats, cake, &c.,

you know I cannot drink tea without cream,

the bread is very bad, and full of sand,

discharge the baker if he ever dare to send such bread here,

*chand dānā, e tukhm-i-
murgh-rā josh bi-dih,
magar ān-rā sakht shudan
ma dih.*

*chand dānā, e baiza bi-
joshān [amma nīm pukhta
bāshand] or [amma ma
guzār ki sakht shavand].*

*tukkhm-i-murgh-dānhā o na-
mak-dān ba ān ḫaraf bi-
guzār o chā-dān o kahwa-
dān ba īn ḫaraf.*

*chi kadar ahmak ed! ki
barā, e īn chunīn chīzhā
bār bār hukm mī-khwāhed.
chi sān abla ed! ki barā, e
īn chunīn chīzhā shumā-
rā [bār bār hukm dādan
bāyad]. [zarūrat-i-hukm-
i-mukarrar bāshad.]*

*nān, kulīcha, lauziyāt, nān-
i-khūsh, waghaира, biyūr.*

*shumā mī-dāned ki chā be
īmāgh na mī-tawānam
naushid.*

*nān bisiyār bad ast, o pur
az reg.*

*agar nān-paz bār-i-dīgar
jur, at - i - firistādan - i -
chunīn nān bi-kunad, o-rā
ma'zul kun.¹*

¹ Or, murakkhkhaṣ bi-kun; maukuf bi-kun.

the water with which this tea is made has not been boiling ; it has no taste at all,

these eggs are not fresh ; from whom have you brought them ? Never bring any to the table but those that are laid at home,

Exercise.—One night a *kāzī* found in a book that whoever has a small head and a long beard is a fool. The *kāzī*, having a small head and a long beard, said to himself, “I cannot increase the size of the head, but I will shorten the beard.” He sought for scissars, but could not find them. Having no other course, he took half his beard in his hand, and carried the other half towards the lamp : when the hair took fire, the flames reached his hand ; upon which, letting go his hold, the beard was entirely consumed, and the *kāzī* overwhelmed with shame, as it verified what was written in the book.

almond,	<i>bādām.</i>
apple,	<i>seb.</i>
apricot,	<i>zardālū.</i>
beet-root,	<i>chu ghundur ; pāzhū.</i>
burrage,	<i>pudīna.</i>
capers,	<i>turushī, e kabar.</i>
cherry,	<i>ālū-bālū.</i>
citron,	<i>turunj.</i>
cocoa-nut,	{ <i>nārjil.</i>
cress (water),	{ <i>jauz-i-hindī.</i>
	<i>tara, e tezak.</i>

curry,	<i>kaurma.</i>
date,	<i>khurma</i> ; (green, ripe) <i>ruṭab</i> , pl. <i>artāb</i> .
fig,	<i>anjīr.</i>
fruit,	<i>mewa</i> ; <i>samr.</i>
garlic,	<i>sīr.</i>
grape,	<i>angūr</i> ; (bunch of) <i>khūšha</i> , <i>e angūr</i> ; (small bunch) <i>tilinga</i> , <i>e angūr</i> .
herb (odoriferous)	<i>rīhān</i> , (plur.) <i>riyāhīn</i> .
kernel,	<i>maghz.</i>
leek,	<i>gandāna.</i>
lemon,	<i>līmū</i> ; (lime) <i>līmū</i> , <i>e kāghazī</i> .
mango,	<i>amba.</i>
melon,	(musk) <i>kharbūza</i> ; (water) <i>hinduwāna</i> .
mushroom,	<i>kārch.</i>
nectarine,	<i>hulū.</i>
onion,	<i>piyāz.</i>
orange,	<i>turunj.</i>
pea,	<i>bākilā</i> , <i>e mūsh.</i>
peach,	<i>shaft</i> <i>ālū.</i>
pear,	<i>nāshpatī.</i>
pepper,	(white) <i>filfil-i-abiaz</i> ; (red) <i>filfil-i-surkh</i> ; (black) <i>filfil-i-aswad</i> .
pickles,	<i>turush.</i>
plum,	<i>ālū</i> ; (mogul) <i>bālū-zard</i> .
pomegranate,	<i>anār</i> ; <i>rumān.</i>
quince,	<i>bih.</i>
shell,	<i>post-i-jauz.</i>
thyme,	<i>ipār</i> ; <i>tar khūn.</i>
walnuts,	<i>girdū</i> ; (peeled) <i>maghz - i - jauz</i> <i>girdū.</i>
an omelette,	<i>khāgina.</i>
flour,	<i>ārd.</i>
to lay an egg,	<i>tukhm dādan</i> ; <i>tukhm nihādan</i> .
to roast,	{ <i>ba sīkh kardan</i> ; <i>kabāb kardan</i> . <i>gūsh kofta ba sīkh nihādan</i> .
to fry.	<i>hirivān sākhītan</i> .

to poach an egg,	<i>baiza garvāza kardan.</i>
to fry an egg,	<i>baiza nīmru kardan.</i>
raw,	<i>khām.</i>
cooked,	<i>pukhta.</i>

LESSON 44.—ON DINNER.

sabak chihil o chahārum dar ḫa'ām.

- tell the cook to have the dinner ready at three o'clock, [ash paz]-rā ḥukm bi-dih ki
khurāk-i-shām ba wakt-i-sā'at-i-si taiyār bi-kunad.
[tabbākh; muṭabbikh.]
- sir, dinner is ready, where is the soup and the soup-spoon ? *ṣāḥibā, shām taiyār ast.*
shorba o kāshugh-i-shorba kujā ast ?
- bring a hot-water plate, some bread, potatoes, greens, asparagus, cabbage, cauliflowers, turnips, carrots, cucumbers, *bushkāb-i-āb-i-garm, kadre nān, ālū, sabza, asfarāj, karam-kalla, karam-kalla, e shugufa, shalgham, gazar, khīyār, biyār.*
- let me have a clean plate, knife, fork, spoon, salt, mustard, vinegar, pepper, horse-radish, olive-oil, sauce, and everything of this sort, *az barā, e man bushkāb-i-ṣāf, kārd, changal, kāshugh, namak, khardil, sirkū, filfil, turb-i-tez, raughan-i-zait, turshī o wagħairā az īn kism biyār.*
- let me have of every sort of vegetable on the table daily, and tell me the name of each, *har rūz az barā, e man bar sufra sabza, e har kism bi-guzār, o az nām-i-har chīz nishān bi-dih.*
- what do you call that vegetable ? *ān baklat-rā chi mī-goyed ?*

get one dressed for me every day, and tell me the name of each as I eat it, till you see I can call for everything of this sort by its proper name,

do so with everything else, as this will be a capital plan for learning and digesting this useful tongue, being at once a meal and a lesson,

bring some beef, mutton, veal, fish, fowl, and venison,

can you dress Persian dishes well?

what fruits are in season now? bring me some of each sort,

to-morrow we shall dine in the country, send everything in time,

will this meat keep so long in this weather?

now you may all depart,
you have leave,

har rūz barā,e man yake bipaz, o ba wakt-i-khurdan-i-oaznāmashnishān bi-dih tā ki ba shumā m'älün shavad ki man nām-i-īn gūna chīz barābar gīrīftan mī-tawānam.

ba har chīz ham badīn taur bi-kun, zīrā ki barā,e āmokhtan o yād dāshṭan-i-zabān-i-mu'īdbisiyār khūb tajwīze khwāhad būd, ki ham sabak o ham tabak ast.

kadre gūsh-i-gāw, gūsh-i-gūsfand, gūsh-i-gūsāla, gūsh-i-māhī, gūsh-i-murgh, wa gūsh-i-āhū biyār.

shumā ṫā'ām chū ahl-i-fārs ba ṫarāh-i-khūb mī-tawāned pukht?

{ [mausim-i-kudām mewā ast?] kadre az har kism biyār. [in wakt mewā,e kudām kism rasīda bāsh-ad?]

fardā berūn-i-shahr shām khwāhem khurd, har chīz [bar wakt] bi-firist. [ba wakt.]

āyā dar in mausim in gosht tā ba in ḫadar der tāza khwāhad mānd?

{ *ilhāl shumā bi-raved, rukhsat ast.*

in wakt shumā tashrif bi-bared, murakkhased

Exercise.—A person said to his servant, “If you see two crows together early in the morning, apprise me of it, that I may also behold them, as it will be a good omen, whereby I shall pass the whole day pleasantly.” In short, the servant saw two crows in one place: he informed his master; but when the latter came, he saw only one, the other having flown away. He was very angry, and began to beat the servant; at which time a friend sent him some victuals. The servant said, “O my lord! you saw only one crow, and have obtained victuals; had you seen two, you would have got a beating.”

LESSON 45.—ON NAMING, TELLING, SPEAKING, &c.

sabak chihil o panj dar nāmīdan o guftān.

- | | |
|---------------------------------------------------------|-----------------------------------------------------------------|
| what is the name of this? | <i>nām-i-īn chīz chīst?</i> |
| what do you call this thing? | <i>shumā īn chīz-rā chi [mī-goyed?]</i> [mī-nāmed.] |
| what do they call that in Persian? | <i>ān-rā dar zabān-i-fārsī chi mī-goyand?</i> |
| can you tell me where Mr. — lives? | <i>marā mī-tawāned guft ki sāhib-i-fulān kujā manzil dārad?</i> |
| tell me the name of this in your own language, | <i>dar zabān-i-khūd marā az nām-i-īn chīz nishān bi-dih.</i> |
| do not tell any one what I said to you about that book, | <i>az bābat-i-ān kitāb ānchi ba tū guftam ba kase ma go.</i> |

he would not tell me which of the two was yesterday's or to-morrow's lesson,

marzī, e o na būd ki bi-goyad az īn har dū sabak kudām sabak-i-dīrūza būd, yā kudām sabak-i-furdā khwāhad būd.

ba man guftan na mī-khwāhad, ki az īn har dū kudām sabak-i-dīrūza, o kudām az fardā.

our servant does not mind
what you say to him,

{ ba ānchi shumā mī-goyed
naukar-i-shumā muta-
wajjh nīst.

naukar-i-shumā bar hukm-i-
shumā [mutawajjh na
mī-shavad]. [khayāl na
mī-dihad; gosh na mī-
dihad.]

o-rā bu-go ki tū bisiyār
aubāshī wa hamesha a
sāhib-i-khud [darogh az
hadd ziyāda mī-goyi].
[daftari-darogh mī-
kushā, i.]

well, I will not speak to
him, as I may get angry
and beat him; but give
him his wages and dis-
miss him,

bisiyār khub, man ba o
sukhan na khwāham kard
az īn sabab ki shāyad
khashmnāk shavam, o-o-rā
bi-zanam; ammā shumā
o-rā niuwājib-ash bi-dihed,
o rukhsat kuned.

what did he say when you
told him to remain till I
returned?

o chi guft, wakte ki shumā
hukm dāded ki tā bāz
gashtan-i-man [injā bāsh]
or [bi-mān].

o guft ki marā [kār] ast, o
mannamī-tawānam mānd.
[shughele.]
az o pursīded ki kār-at chi
būd?

he said he had business, and
could not possibly remain,
did you ask him of what
nature the business
was?

yes, I did ask; but he said
it was an affair of secrecy
which he could not
divulge,

{ bale, man az o pursīdam,
lekin guft ki [kār-i-makh-
fi] ast, o ān-rā zāhir na
mī-tawānam kard. [su-
khan-i-parda.]

they speak English among themselves and Persian with us,

they will know him to be a foreigner, though he speaks the Persian very grammatically,

could I speak the Persian I would with pleasure; but, alas, I cannot join two sentences together in that tongue,

you will be able to speak it in a few months, and you ought to practise speaking it with every one who is able to tell you how to speak it well,

how much I regret not to be able to understand what they say,

I take the liberty to inform you that nothing but practice will enable you to speak with fluency,

[darmiyān - i - khud-i-shāh] zabān-i-inglīzī mī-goy-and, o bū mā fārsi. [hā-ham.]

eshān khwāhand dānist ki o [ghair mulkī,e] ast agarchi zabān-i-fārsī ba kāuda mī-goyad. [gharību-l-watne.]

agar zabān-i-fārsī mī-tawānistam guft ba khūshī mī-guftam, ammā afsos! ki dar-ān zabān dū jumla bāham na mī-tawānam sākht.

dar'arṣa,e chand māh shumā barābar khwāhed tawānist guft, ammā bāyad ki bā har shakhs,e ki az sīḥhat-i-kalām agāh tawān ud namūd mukālima bi-kuned o ist'māl-i-mashk-i-haraf zadan karda bashed.

bisiyār maghmūm am! ki anchi eshān mī-farmāyand, ba fahm-i-manna mī-āyad. agarchi gustākhī ast, ba shumā iżhār mī-kunam ki ba juz mashk digar chīz tawānāī,e guft-gū ba ṭarrārī na mī-bakhshad.

Exercise.—A poet went to a rich man, and bestowed great praises on him; at which the latter, being pleased, said, “I have not any money at command, but a large quantity of grain: if you come again to-morrow I will give you some.” The poet went home.

why he was come. He answered, " Yesterday you promised to give me some grain, and I am now come for it." The other replied, " You are an egregious fool ; you delighted me with words, and I have also pleased you ; why, therefore, should I give you any corn ?" The poet went away ashamed.

LESSON 46.—ON VISITING, SHOPPING, &c.

sabak chihil o shishum dar mulākāt kardan o kharidārī.

bring the pālkī near me,
take me to Mr. ——'s,
send the footman on before
to see if the gentleman
be at home or not,
bring the pālkī close to the
door.
go as fast as you can,

ask if the gentleman has
gone out, and when he
will return,

give my compliments to
your master, and give
this note to him when he
returns,

you have lost the road to
Mr. ——'s house ; this is
not it.

ask the people in that house
to show you the way,
go to the China bazar,

{ nazd-i-man [pālkī] biyār.
[tukht-i-rāwān.]
marā ba khāna,e sāhib-i-
fulān bi-bar.

piyāda,e-rā pesh bi-firist, ki
āyā janāb-i-mirzā ba khā-
na tashrif dārand yā na.
nazd-i-darwāza pālkī biyār.

ba harchi tamāmtar ba [ta-
jīl] bi-rau. [’ujlat]
bi-purs, āyū sāhib berūn
rafla, o agar rafṣa and kui
bāz [khwāhand āmad].
[tashrif khwāhand ī-
ward.]

salām-i-man ba sāhib-i-khu-
dat bi-rasān, wa wakte
ki o bāz bi-āyand, in
khatt ba oshān bi-dih.

{ rāh-i-khāna,e sāhib-i-fulān
gum karda ed ; [in nīst
ki mī-raved]. [in rān
khatā ast.]

az mardumān-i-ān khāna
rāh bi-purs.

ba bāzār-i-chini bi-rau.

194 MISCELLANEOUS DIALOGUES AND EXERCISES.

- keep on this side or on that side or on that side *in ṭaraf yā ān ṭaraf bi-gir.*
- take care you do not go near that bull, *khabar-dār ki nazd-i-ān nār gaw na ravi.*
- keep clear of that dust on the road, *az [khāk]-i-rāh ba kinār bāsh. [gard.]*
- let that chair go on before, *bi-guzār ki ān kursī-rā pesh bi-barand.*
- keep behind my brother's chair, *dar pai [or 'akab]-i-kursī, e barādar-am bāsh.*
- why do you pass any gentleman's chair in that way ? *chirā ba ān ṭarah az pahlū, e kursī, e kudām śāhib mī-guzarī.*
- bring the umbrella to this side, *ba in ṭaraf chatr biyār.*
- do not go near the carriage, *nazd-i-kāliska ma rau.*
put down the pālkī, *pālkī pā, īn bi-guzār.*
stop, I am going to this shop, *istāda bāsh, ba īn dūkān mī-ravam.*
- what is the price of this book ? *kīmat-i-īn kitāb chīst ?*
- I will not give so much, *ān kadar [chandīn] kīmat na khwāham dād.*
- I won't give half the price you ask, *ānchi kīmat ki shumā mī-khwāhed nīsf-i-ān nīz man na khwāham dād.*
- I do not want the book, but if you sell it very cheap I may purchase it, *marā zarūrat-i-kitāb nīst, ammā agar arzān kh whēd farokht, shāyad ki bi-kharam.*
- I have no cash about me, but if you will follow me you will receive your money at my house, *[nazd-i-khud-am pūl nīst,] agar shumā 'akab-i-man khwāhed āmad, ba khāna, e man khwāhed yāft. [ba khud pūl na dāram.]*

bring the book with you, *kitāb ham rāh-i-khud biyār*,
and then receive its price, *o pas kīmat-ash bi-gir*.

Exercise.—One day a tyrannic king having gone out of the city unattended, saw a person sitting under a tree, of whom he inquired, “What is the character of the king of this country? Is he oppressive or just?” He answered, “He is a great tyrant.” The king said, “Do you know me?” He answered, “No.” The king rejoined, “I am the monarch of this place.” The man was terrified, and asked, “Do you know who I am?” The king said he did not. He rejoined, “I am the son of such a merchant; three days in every month I lose my senses, and this is one of those three days.” The king laughed, and ended the conversation.

COLOURS—*ranghā*.

ashy,	<i>khākistarī</i> .	green,	<i>sabz</i> ; <i>akhzar</i> .
azure,	<i>āb-gūn</i> ; <i>lājaward</i> .	red,	<i>surkh</i> .
colour,	<i>rang</i> .	rusty,	<i>zangarī</i> .
black,	<i>siyāh</i> ; <i>aswad</i> ; <i>shūm</i> .	violet,	<i>binafsh</i> .
blue,	<i>kabūd</i> .	white,	<i>safaid</i> ; <i>abyaz</i> .
blue, indigo,	<i>nīl</i> .	yellow,	<i>zard</i> .
brown,	<i>gandum-gūn</i> .		

LESSON 47.—ON WALKING, RIDING, &c.

¹ *sabak chihil o haftum dar sair o sawārī*.

he is gone out somewhere *az barā,e [gashtan] ba jā,e*
to walk, *rafta ast. [sair; tamāsha.]*

¹ *sabak chihil o haftum dar gashtan bar rāh o sawār
shudan.*

I shall go out also, and walk round the fort,
in my country people walk a great deal,
can you walk much ?

I like walking on foot very much, and, were I not lame, I would walk out with you,

walking in the open field when it is cool is highly beneficial to health,

do not walk among that grass, lest you tread on a snake,

is the horse ready ?
put the saddle *wei* on,

hold the bridle till I be fairly mounted,

take up the stirrup one hole,

man nīz berūn khwāham raft o gird-i-kilu' khwāham gasht.

*dar mulk-i-man marjumān bisiyār mī-gardand.
shumā pā-piyāda bisiyār mī-tawāned gasht ?*

pā-piyāda raftan bisiyār pasand dāram [mī-khwāham], o agar lang na būdam man ba ham rāh-i-shumā mī-gashtam.

¹*wakte ki mausim sard ast
dar maidāngashtan barā, e tabi'at bisiyār musid ast.*

darmiyān ān 'alaf-zār ma gard [ki pāyat bar māre nayustad].

[ki pāyat bar māre na khurad.]

[ki pā,e tūrā māre na zanad.]

asp taiyar ast ?

barasp zīn ba khūbī bi-band ; asp-rā zīn ba khūbī kun.

*tā man bar zīn barūbar bar āyam, lagām girifta bāsh.
ligām-rā barābar bi-gir tā man muhkam sawār shavam.*

ba kadar-i-yak sūrakh-i-dīgar [rikāb bālā bi-gir]. [sākat-rā kotāh bi-kun.]

see that the reins are strong
and kept in constant re-
pair,

here, you groom, hold the
horse, I must dismount
for a little,

take care, he will get out of
your hands,

see, is that ground proper
for the horse to go over,
coax him that he may not
be restive,

put a cloth over the horse's
eyes,

where is the saddle-cloth,
crupper, the bit, belly-
band, housings, &c.?

examine the place carefully,
and see how far the water
comes up,

you must not give the horse
water now whilst he is
so very warm,

is this a quiet horse for the
road ?

does he stand fire ?

walk him about, rub him
well down, and take care,
at your peril, that he
does not catch cold,

*bi-bin ki zamānhā kawī and
yā na, o hamesha ānhā-rā
marammat karda bāsh.*

*ai sū,is ! asp-rā bi-gir ki
marā, barā,e andak fur-
sate pā,īn shudan bāyud.
khabar dār ki asp az dast-i-
shumā na gurezad.*

*bi-bin ki ān zamīn munāsib-i-
raftan-i-asp ast yā na.*

*o-rā nawāzish bi-kun, ki
khīra na shavad.*

*bar chashmhā,e asp parda
bi-guzār [or bi-band].*

*zīn-posh, dumchi, dahana,e
lagām, tang, ajlāl, wa-
ghairā kujā and ?*

*ān jā,e-rā ba khabardārī
mulāhaza bi-kun o [mī-
lūm bi-namā] ki āb tā
kujā mī-rasad. [mūttalī
shau.]*

*asp-rā āb na bāyad dād tā
ki īn chunīn garm bāshad.*

*barā,e rāh raftan īn asp
şalīm ast, yā na ?*

*az āvāz-i-top o tufang [ram-
na mī-kunad] ? [na mī-
ramad.]*

*o-rā bi-gardān, ba khūbī
mālīsh-i-o bi-kun o [kha-
bardār bāsh ki īn kār, bu-
zimma,e tūst] ki sard na
girad. [khabar dār.]*

Exercise.—A learned man used to attend a mosque,

and preach to the people. One of the congregation wept constantly. One day the preacher said, "My words make a great impression on this man's heart, which is the reason of his crying so much." Others observed thus to the man who wept: "The learned man does not make any impression on our minds; what kind of a heart must you have to be always in tears?" He answered, "I do not weep at his discourse, but I had a favourite goat, of which I was exceedingly fond. When the goat grew old he died: now, whenever the learned man speaks and wags his chin, the goat comes to my remembrance, for he had just such a long beard."

STABLE TERMS—*dar bāb-i-[iṣṭabal]*. [tawila.]

bay,	<i>kahar</i> ; <i>surkh.</i>	grey,	<i>khing.</i>
black,	<i>adham</i> ; <i>shabdez.</i>	piebald,	<i>ablak.</i>
chesnut,	<i>kumait.</i>	white,	<i>nukra.</i>
dun,	<i>kuran</i> ; <i>samand.</i>		

FORAGE—*'alaf.*

barley,	<i>jau.</i>	<i>sabza</i> ; <i>giyāh</i> ; <i>giyāh-i-</i>	
bran,	<i>kažim.</i>	<i>akhzar.</i>	
corn,	<i>ghalla.</i>	grass,	<i>kāh</i> ; <i>giyāh.</i>
gram,	<i>nakhud.</i>	hay, straw,	<i>kāh.</i>
grain,	<i>dāna.</i>	purslain,	<i>giyāh-i-namnāk.</i>
green grass (barley)	<i>khawīd;</i>		

PARTS OF THE HORSE.

back,	<i>pusht.</i>	hoof,	<i>sum</i>
chest,	<i>sīna.</i>	leg,	<i>sāk.</i>
ear,	<i>gosh.</i>	mane,	<i>ayāl.</i>
eye,	<i>čhushm.</i>	neck,	<i>gardan.</i>
forehead,	<i>peshānī.</i>	shoulder,	<i>shāna.</i>
foot,	<i>pā,e.</i>	thigh,	<i>shatwār.</i>
head,	<i>sar.</i>		

a broker,	(horse) <i>dallāl-i-asp</i> ; <i>saudāgar-i-asp</i> .
farrier,	<i>n'al-band</i> .
rider (good)	<i>shāh sawār</i> ; <i>chābuk sawār</i> .
bucket,	<i>taghār</i> ; <i>dalw</i> .
cart,	<i>'arāba</i> ; (carriage) <i>kāliska</i> .
a colt,	<i>khung</i> ; <i>kurra</i> .
dung,	(horse) <i>sargin-i-asp</i> ; (cow) <i>sargin-i-gāw</i> .
halter,	<i>nukhta</i> ; <i>pālāhang</i> ; <i>pālhāng</i> .
horse,	(trappings) <i>sāz-o-yarāk-i-asp</i> ; (harness) <i>rakht - i - kāliska</i> ; (cloth) <i>gardanī</i> .
leather,	<i>postīn</i> ; charm.
peg (to which to fasten the heel ropes),	<i>gur mekh</i> .
stirrup,	<i>rikāb</i> ; (leather) <i>rikāb-duwāl</i> ; <i>sākat</i> .
shoe,	<i>n'al</i> ; (shoeing) <i>n'al-bandī</i> .
saddle cloth,	<i>namad zīn</i> ; <i>namda</i> .
tether,	<i>ṭawīla</i> ; <i>ṭūla</i> ; <i>tasma</i> .
whip,	<i>tāziyāna</i> ; to whip, <i>tāziyāna zadān</i> .
<hr/>	
broad,	<i>'arīz</i> .
beautiful,	<i>makbūl</i> .
clean and straight,	<i>pāk o rāst</i> .
cheap,	<i>arzān</i> .
dear,	<i>girān</i> .
expansive,	<i>pahan</i> .
elegant form,	<i>khūsh-shakl</i> ; <i>khūsh andām</i> .
graceful action,	<i>khūsh harakat</i> .
hand,	<i>wajab</i> ; (half) <i>nīm-wajab</i> .
open,	<i>wasi'</i> .
quiet,	<i>salīm</i> ; <i>gharīb</i> ; <i>halīm</i> .
quick,	<i>chālāk</i> .
slender,	<i>bārīk</i> .
tall,	<i>buland</i> .
taper,	<i>kalāmī</i> .

vicious,	<i>sharīr.</i>
wide,	<i>kushāda.</i>
horse,	(pleasant-paced) <i>asp-i-shāh gām</i> ; (slow-paced) <i>asp-i-kam raw</i> ; <i>kam-rāh</i> ; (fleet-paced) <i>asp-i-bād pā, e rawān.</i>
to curry (a horse),	<i>asp tīmār kardan.</i>
to dismount,	{ <i>az asp pā, īn āmūdan.</i> { <i>az asp pā farūd āmādan.</i>
to drive,	<i>dar kāliska nishasta asp rāndan.</i>
to graze,	<i>charīdan.</i>
to gallop,	<i>tākhtan.</i>
to goad a horse,	<i>bar asp mahmez zadan.</i>
to leap,	<i>jastan.</i>
to be lame,	<i>langīdan.</i>
to mount,	{ <i>bar asp sawār shudan.</i> { <i>bar asp ba zīn bar āmadan.</i> { <i>bar asp ba zīn bar nishastan.</i>
to neigh,	<i>zinūdan.</i>
to ride,	<i>sawār-i-aspx būdan</i> ; <i>sawār shudan</i> ; <i>sawār raftan.</i>
to stumble,	<i>laghzīdan</i> ; (a slip) <i>laghzish.</i>
to understand horses,	<i>asp shinākhtan.</i>
a thorough bred Arab horse,	<i>asp-i-'arabī, e khālis</i> [or <i>khāss</i>] ; <i>asp-i-tāzī.</i>
blood,	(good) <i>khūsh rag</i> ; <i>aśīl</i> ; (bad) <i>bad rag</i> ; (mixed) <i>dū rag.</i>
good marks,	<i>khūsh nishān.</i>

LESSON 48.—ON SPORTING.

sabāk chihil o hashtum dar bāb-i-shikār [or *nakħchīr*].

is there much game in this neighbourhood ? *dar īn* [nawāhi] *bisiyār shikār ast* ? [*aṭrāf* ; *aknāf*.]

there are wild buffaloes in abundance, a few tigers, and all kinds of smaller game.

in every field there are partridges, and that swamp is full of water-fowl, clean all the fowling-pieces well, and put up a few bullets also for the large guns,

call some of the villagers to show the usual haunts of the game,

behind that copse there are two wild buffaloes ; do you fire at the one towards the left, I shall take the other,

you have hit the mark, but I have missed,
how many birds have you killed ?

do you think there is any game here, or any beast of prey ?

when it gets cool, towards the evening, we shall go to that wood ; perhaps we may see something or other,

if you can swim, bring out that duck and those two geese : the duck has dived, but will soon appear again,

*bisiyār gāmesh - i - dashtī,
chand sher o ʂaid az har kism and.*

*dar har kisht kabakān and
o ān tālāb az murghābi-yān pur ast.*

*hama tufanghā ba khūbī
ʂāf bi-kun o nīz barā,e
tufang hā,e-kalān chand
gululahā bi-guzār.*

*chand [dihkānān]-rā bi-talab nishān dihand ki
kujā shikār mī-mānand.
[ahl-i-dih; nafrān.]*

*pas-i-ān besha dū gāmesh-i-dashtī and, shumā ba ān
gāmesh ki ba chap ast
tufang bi-zaned, man bā
rāst.*

*shumā nishān zada ed, o man
khatā karda am.*

*chi kadar murghān [kushta]
ed? [zada.]*

*ayā, shumā mī-dāned ki injā
saide ast, yā nakħchire.*

*chūn karib-i-waqt-i-shām
sard khwāhad shud, ba ān
besha mā khwāhem raft;
būshad ki chīze dīgar bi-binem.*

*agarshumā shināmī-tawāned
kard, ān bat wa ān har
dū kāz bar ūred; bat
ghoṭa khurda ast zūd ba
nazār khwāhad āniād.*

give me some small shot and
a turn-screw ; this powder
is damp,—dry it a little
in the sun,

*marā kadre sāchima bi-dih o
pech-gard ; in bārūt [nam-nāk ast] ; o-rādar qāftābbi-guzār ki khushk bi-shavad.*
[nam girifta ast] or [nam kashīda ast] or [tar shuda ast].

take the people with you,
and beat all the bushes
well,

mardumān-rā ham rāh-i-khud bi-gir o besha-rū ba khūbī bi-zan.

keep close there, I see a
tiger near that bush,

ān jā [poshīda bāsh] ki nazd-i-ān dirakht shere mī-binam. [pinhān shau ; sākit bāsh.]

why do you fire in that
careless manner ? you
will wound the country
people,

chirā ba ān chunān be khabarī tufang mī-zaned ? dihkānān - rā zakhnī khwāhed kard.

take a good aim, do not be
confused, but lodge the
ball in the tiger's head,
otherwise we are all dead
men,

shist-rā khūb bi-gir, pareshān ma bāsh, ammā dar sar-i-sher gulūla bi-zan ; warna bi-dān ki hama [murdagān khwāhem būd]. [khwāhem murd, or mī-mirem.]

have you brought the fish-
ing apparatus with you ?
there are some good
fishing stations here,

lawāzima, e māhī-gir ba ham rāh - i - khud - i - tūn āwarda ed ; in jā barā, e giriftan - i - māhī bisiyār jāhā, e khūb and.

Exercise.—A woman was walking, and a man looked at her, and followed her. The woman said, “ Why do you follow me ? ” He answered, “ Because I have fallen in love with you.” The woman said, “ Why are you in love with me ? my sister is much handsomer than I am ; she is coming after me ; go and make love to her.” The man turned back, and saw a woman with an ugly face.

Being greatly displeased, he went again to the other woman, and said, " Why did you tell a falsehood ?" The woman answered, " Neither did you speak truth ; for if you are in love with me, why did you go after another woman ?" The man was confounded, and went away in silence.

NAMES OF ANIMALS.

animal,	<i>jānwar</i> ; <i>jānwār</i> ; <i>haiwān</i> .
" flesh-eating,	<i>daranda</i> ; <i>sabā'</i> (sing. <i>sabu'</i>).
" grazing,	<i>charanda</i> ; (creeping) <i>girdshanda</i> .
" flying,	<i>paranda</i> ; <i>murghan</i> ; <i>tair</i> (plur. <i>tuyūr</i>).
" stinging,	<i>gazanda</i> .
" four-footed,	<i>chār pā</i> ; (stall-fed) <i>'alaf-khur</i> .

QUADRUPEDS.

ass,	<i>darāz-gosh</i> ; <i>himār</i> ; <i>khar</i> ; <i>ulāgh</i> ; (wild) <i>gor</i> ; <i>gor khar</i> .
antelope,	<i>āhū</i> ; (deer) <i>hiran</i> ; (stag) <i>gawazn</i> .
beast,	(wild or tame) <i>bahīmat</i> (sing.); (wild) <i>bahāim</i> (plur.); <i>wahsh</i> , (plur. <i>wahush</i>); (of prey) <i>nakh-</i> <i>chīr</i> .
buffalo,	<i>gāmūs</i> ; <i>gāo mesh</i> .
camel,	<i>shutur</i> ; <i>ushtur</i> ; (riding) <i>bukhtī</i> ; (hump of) <i>kahūn</i> .
calf,	<i>gūs āla</i> .
cattle,	<i>haiwānāt</i> ; <i>mawāshī</i> (plur. of <i>mā-</i> <i>shīya</i>).
eat,	<i>gurba</i> .
dog,	<i>sag</i> ; <i>kalb</i> ; (pup) <i>tūla</i> .
dragon,	<i>azhdahā</i> .
elephant,	<i>fil</i> ; <i>pil</i> ; (trunk of) <i>khurtūn</i> ; (elephant body) <i>pil tan</i> .
fox,	<i>rūbāh</i> .

goat,	<i>buz</i> ; <i>khaṣī</i> ; <i>kurk</i> ; (kid) <i>ghala</i> .
jackal,	<i>shaghāl</i> ; <i>shaghād</i> .
hare,	<i>khar-gosh</i> .
hog,	<i>khinzir</i> ; <i>khūk</i> ; <i>gurāz</i> ; (hedge) <i>khār-pushṭ</i> .
leopard,	<i>palang</i> .
lion,	<i>sher</i> ; <i>zaigham</i> ; <i>asad</i> ; <i>żarghām</i> ; <i>hizbar</i> ; <i>sabu'</i> ; (fierce) <i>sher-i-zhiyān</i> ; <i>sher-i-sharza</i> .
mule,	<i>kāṭir</i> ; <i>astar</i> .
mouse,	<i>mūsh</i> .
mongoose, weazel,	<i>rāsū</i> .
mole,	<i>mūsh - i - kūr</i> ; <i>mushak</i> ; (squirrel) <i>mūshak-i-parrān</i> .
monkey,	<i>būzīna</i> ; <i>būzna</i> ; <i>maimūn</i> .
panther,	<i>palang</i> ; (small) <i>yūz</i> ; (tiger) <i>sher</i> .
rhinoceros,	<i>karkaddan</i> .
sheep,	<i>gūsfand</i> .
wolf,	<i>gurg</i> .

1 BIRDS—*paranda*.

bird,	(fabulous) <i>simurgh</i> ; <i>'ankā</i> ; <i>rukhhkh</i> .
bat,	<i>shab-pāra</i> ; <i>shabpara</i> ; <i>shab pūr</i> .
bustard,	<i>bālvād</i> .
crow,	<i>zāgh</i> ; (raven) <i>ghurāb</i> .
cock (dunghill),	<i>khurūs</i> .
fowl,	<i>murgh</i> ; (water) <i>tītū</i> ; <i>murghābi</i> ; (young) <i>chūza</i> .
hawk,	<i>bāz</i> ; (sparrow) <i>mush-gīr</i> ; <i>bāsha</i> .

¹ wing, *bāl* ; (feather) *par*.strong of wing, *kawī bāl* ; *tez-bāl* ; *janāh-i-istījut*.beak of a bird, *minkār*.to peck at (a thing), *bar chīze minkār zadan*.to expand the wings, *bāl afshādan*.to moult, *par rekhtan*.to build a nest, *bālūdan* ; *āshiyāna kardan*.

nest (bird's),	<i>āshiyāna</i> ; <i>āshiyān</i> .
nightingale,	<i>bulbul</i> ; <i>'andalib</i> ; <i>shab-khwān</i> .
owl,	<i>būm</i> ; <i>chughd</i> ; <i>kokan</i> ; <i>kokah</i> ; <i>ko-kanak</i> .
parrot,	<i>tūṭī</i> .
pelican,	<i>rakham</i> ; (heron) <i>māhī - khwār</i> ;
peacock,	(crane) <i>kalang</i> .
partridge,	<i>tā,ūs</i> .
pheasant,	<i>kabk</i> ; (note of) <i>kahkaha</i> ; (mountain) <i>kabk-i-darī</i> .
pigeon,	<i>tazarv</i> ; <i>tadarv</i> ; (quail) <i>tīhū</i> .
sparrow,	<i>kabūtar</i> ; <i>kūkū</i> ; (green) <i>kabūtar-i-sabz rang</i> ;
swallow,	(ring-dove) <i>fākhta</i> ;
vulture,	<i>fākhta,e mutawwak</i> ; <i>mutawwaka</i> ;
	(tumbler) <i>kabūtar-i-mu'allaki</i> .
	<i>kunjashk</i> ; <i>'usfūr</i> .
	<i>bālāwāh</i> ; <i>abābīn</i> .
	<i>kargas</i> ; <i>nasr</i> ; (eagle) <i>'ukāb</i> ; (falcon) <i>shāhīn</i> ; <i>shāh-bāz</i> ; (kite) <i>zaghan</i> .

1 INSECTS.

ant,	<i>mor</i> .
bee,	<i>zambūr-i-'asal</i> .
beetle,	<i>kushtak</i> .
cricket,	<i>shab-gir</i> .
fly,	<i>magas</i> ; (butter-) <i>parwāna</i> ; <i>farāsh</i> ;
	<i>shāh-para</i> .
flea,	<i>kaik</i> ; <i>shab gaz</i> ; (tick) <i>kāna</i> ;
	(louse) <i>shubsh</i> .
hornet,	<i>zambūr-surkh</i> .
locust,	<i>malakh</i> ; (grasshopper) <i>malakh-i-piyāda</i> .
mosquito,	<i>pasha,e kurak</i> ; (gnat) <i>rumd</i> .

1 sting, *nesh*.stinger, *nesh-zan*,striking with a sting, *nesh-zanī*.

moth,	<i>parwāna</i> .
spider,	<i>'ankabūt</i> ; <i>sher-i-magas</i> .
spider's web,	<i>khāna</i> , e <i>'ankabūt</i> ; <i>tār-i-'ankabūt</i> .
wasp,	<i>zambūr-i-zard</i> ; <i>zambūr-i-kāfir</i> ; <i>zam-būra</i> .

REPTILES AND FISHES.

alligator, crocodile,	<i>nahang</i> ; <i>sher-i-ābī</i> .
chameleon,	<i>būk alamūn</i> ; <i>čbū-kurrat</i> .
frog,	<i>ghūk</i> ; <i>zafda'</i> .
lizard,	<i>karfash</i> .
leech,	<i>zalū</i> .
millipede,	<i>jānwār-i-hazār pā</i> , e.
snake,	<i>mār</i> ; (large) <i>af'a</i> ; (python) <i>awb</i> .
scorpion,	<i>kazh dum</i> ; <i>'akrab</i> .
tortoise,	<i>kashtuk</i> ; <i>kashaf</i> .
turtle,	<i>sang-pusht</i> ; <i>sipar-posh</i> .
worm,	(silk-) <i>kirim-i-bādāma</i> ; (glow-) <i>kirim-i-shab tāb</i> ; (earth) <i>kharātīn</i> .
fish,	<i>māhī</i> ; (torpedo) <i>ra'ād</i> ; (oyster) <i>ṣadaf</i> ; (scales of) <i>pulak</i> ; (crab) <i>kalankhār</i> ; <i>kharchang</i> ; (whale) <i>hūt</i> ; (porpoise) <i>khūk-i-daryā</i> .

LESSON 49.—ON TRAVELLING.

<i>sabak chihil o nuhum dar siyāḥat</i> [or <i>saiyāḥī</i>].	
how many stages is Shirāz <i>shīrāz az īn shahr chand</i> from this town?	<i>manzil</i> [<i>ast</i>]? [<i>dārad</i> .]
is your boat ready?	<i>āyā māshūh</i> , e <i>shumā taiyār</i> <i>ast</i> ?
are all your people ready to go a voyage to Mecca?	¹ <i>āyā hama mardumān-i-</i> <i>shumā ba safr kardan-i-</i> <i>k'aba taiyār</i> and?
what is the hire of this boat for two months?	<i>az barā</i> , e <i>dū māh kirāya</i> , e <i>īn kishtī chīst</i> ?

¹ the aim of one's life, *k'aba*, e *jān*.

at which hour does the tide serve to go up the river to-day?

as soon as the tide serves, let the boat be taken above the shipping to such a *ghāt*, where we will embark in the evening,

we must not commence, such a journey without being provided with every necessary and comfort, few of which are procurable on the way,

both to avoid expense and inconvenience, we must reduce our baggage to as small a quantity as possible,

I am not going by water, I prefer going by land,

we must have everything well packed, to guard against all accidents, which occur frequently by the carelessness of servants, independent of those common to all travellers,

come, chairman, in whose service are you, and when did you arrive in Balkh?

imrūz ba chi sā'at āb bālā mī-ravad ki mā ba daryā raftan mī-tawānem?

ba mujarrad-i-munāsib shudan-i-madd māshūh bālā,e jahāzhā ba fulān 'ubūr-gāh bi-gir, ki imshab sawār shavem.

bidūn-i-maujūd shudan-i-sāmān-i-safr o waghaira zarūriyāt īn chunān safr kardan na bāyad, zīrā ki dar rāh bisiyār chīzhā kam [dastyāb] mī-shavad. [muyassar.]

az barā,e kam kharch wa parhez-i-takhlif munāsib ast, ki dar sāmān ba har kadar ki tawānem takhfif namāyem.

az daryā na mī-ravam, balki rāh - i - khushkī pasand dāram.

bar hāma wāki'āt nigāh dāshta bāshem ki az ghafilat-i-naukarān wāki' mī-shavad [siwā,e har] wāridāte ki bar musāfirān mī-ufstad mā-rā bāyad kihama asbāb-rā ba ḥarāk-i-khub bi-bandem. [ilā-wa,e ān hama.]

ai hammāl! shumā naukar-i-kisted, o kai ba balkh rasided?

how many other chairmen
are with you ?
desire the people always to
pitch the tents near water,
and, if possible, under
trees,

are they all your country-
men only, or your rela-
tions ?

what tribe of chairmen is
there here who make
more money than the
rest ?

what district is this village
in, and who is the magis-
trate of it ?

how very highly cultivated
the country is, through
which we passed to-day !

tell the proprietor of that
village to send some of
his people in the evening
to beat up the game for
us,

take care that everything is
paid for, and that no
violence be used against
the villagers,

*hammālān-i-dīgar hamrāh
i-shumā chand nafarand ?
mardumān-rā bi-go ki hame-
sha nazd-i-āb, o agar mum-
kin ast zer-i-dirakhtā,
khaimahā istāda bi-kunand
[or bar pā bi-kunand].*

*eshān hama ham-waṭānan-i-
shumā and, yā khweshān-
i-shumā ?*

*kudām tā,ifa,e hammālān
ast ki az dīgarān ziyyāda
pūl hāsil mī-kunand ?*

*in dih dar kudām ta'alluka
ast, o hākim-i-ān kist ?*

*mulke ki mā az ān imrūz guz-
üşta em [chi ābād ast] ?
[chi bisiyār mazārī ; maz-
rū ast.]*

*zamīndār-i-ān dih-rā bi-go,
ki chand mardumān-i-
khud-ash-rā ba wakt-i-
shām bi-fristad ki eshān
barā,e masāid-rā gird
biyāwarand.*

*khābardār ki kīmat-i-har
chīz dāda shavad, o ba
dīkānān [zabar dasht]
karda na shavad. [zulm;
tazallum.]*

Exercise.—A miser said to a friend, “ I have now a thousand rupis, which I will bury out of the city, and I will not tell this secret to any one besides yourself.” In short, they went out of the city together, and buried the

money under a tree. Some days after, the miser went alone to that tree, but found no signs of his money. He said to himself, "Excepting that friend, no other has taken it away; but if I question him, he will never confess." He therefore went to his house, and said, "A great deal of money is come to my hands, which I want to put in the same place; if you will come to-morrow, we will go together." The friend, by coveting this large sum, replaced the former money, and the miser the next day went there alone, and found his money. He was delighted with his own contrivance, and never again placed any confidence in friends.

COUNTRIES AND TOWNS.

Aleppo,	<i>halb.</i>
Bassora,	<i>baṣra.</i>
Bushir,	<i>būshahr ; ābūshahr.</i>
Bokhara,	<i>bukhārā.</i>
Bagdad,	<i>baghdād.</i>
Balkh,	<i>balḵ.</i>
Baalbec,	<i>ba'lbak.</i>
Canaan,	<i>kan'ān.</i>
Constantinople,	<i>istambūl ; kustuntuniya.</i>
Damascus,	<i>dimishk.</i>
Greece,	<i>yunān, rūm.</i>
Ispahan,	<i>{ isfahān ; ispahān.</i>
	<i>{ sipahān.</i>
	<i>{ yarūsalam.</i>
Jerusalem,	<i>{ kuds ; arshalīm.</i>
	<i>{ makdis.</i>
	<i>{ baitu-l-mukaddas.</i>
Khiva,	<i>khaiva.</i>
Kashgar,	<i>kāshghar.</i>
Khorassan,	<i>kharāsān.</i>

Mecca,	$\left\{ \begin{array}{l} maka, \text{ } kibla. \\ k'aba. \end{array} \right.$
Shirāz,	shīrāz.
Turkey,	rūmiya ; mulk-i-rūm.
Yemen,	yaman.

SEAS AND RIVERS.

Aral,	bahru-l-āral.
Azov,	bahru-l-abyaz.
Black Sea,	bahru-l-aswad.
Caspian,	gaug ; bahru-l-khazar.
Euphrates,	farāt.
Indus,	$\left\{ \begin{array}{l} daryā, e sind. \\ abāsin ; āb-i-hind. \end{array} \right.$
Nile,	rūd-i-nīl.
Persian Gulf,	$\left\{ \begin{array}{l} bahru-l-fāris. \\ khalij-i-fārs. \end{array} \right.$
Red Sea,	bahru-l-ahmar.
Tigris,	$\left\{ \begin{array}{l} dajla. \\ nahru-s-salam. \end{array} \right.$

anchor,	langar.
admiral,	amīru-l-bahr.
abyss,	lajjat ; 'ākūl.
a boat,	māshūh ; safina ; zaurak ; (skiff) būṣī.
a blow,	luṭma ; (of waves) talāṭum.
compass,	kutb numā.
chart,	naksha, e bahr.
cable,	zanjīr-i-langar ; katāj.
captain,	nā khudā ; kishtī-bār.
cabin (of a ship),	$\left\{ \begin{array}{l} dabūs. \\ dabūsa. \end{array} \right.$
capstan,	āhanjad.
dock,	gūdī ; sinār.

drowned,	<i>maghruk.</i>
a drowning person,	<i>gharīk.</i>
depth,	<i>'umuk.</i>
ferry,	{ <i>ma'abar.</i>
	{ <i>āb-guzār.</i>
ferry-boat,	<i>kishtī, e guzāra.</i>
horizon,	<i>uṣk</i> (plur. <i>āfāk</i>).
light-house,	<i>manār ; fānūs ; fanūr ; ma-</i> <i>nāra.</i>
leadsman,	<i>raimānachi, e āb.</i>
loadstone,	<i>sang-i-maknāṭīs ; āhan-rūbā.</i>
mast of a ship,	<i>tir-i-jahāz ; sitūn-i-jahāz.</i>
maritime,	<i>bahri.</i>
navigation,	<i>mallāhat.</i>
oar,	<i>halīsa ; (blade of) pala.</i>
port (sea),	<i>kishtī gāh ; bandar.</i>
pilot,	<i>rāh numā, e jahāz.</i>
rudder,	<i>sukkān ; dumbāl - i - kishtī</i> <i>khalla.</i>
rock (in the sea),	<i>koh.</i>
rigging,	<i>auzār-i-jahāz.</i>
rower,	<i>halīsa-zan.</i>
sail,	<i>bād bān.</i>
sea,	<i>bahr ; kalzan ; (snore) sāḥil ;</i> <i>(gulf) khalij ; (stormy)</i> <i>bahr-i-mashauwash ; ma-</i> <i>khshūsh ; tamawwuj.</i>
salt,	<i>milh ; namak ; (being) malā-</i> <i>hat.</i>
sailor,	<i>mallāh.</i>
storm,	<i>tūfān.</i>
steamer,	{ <i>jahāz-i-dukhānī.</i>
	{ <i>markāb-i-ātashī.</i>
ship,	<i>kishtī, e dūdī.</i>
	{ <i>jahāz ; kishtī ; (deck) path-</i> <i>i-jahāz ; (sides) azlā'-i-</i> <i>jahāz.</i>

a swimmer,	$\left\{ \begin{array}{l} shināwar; shinār. \\ shināb. \end{array} \right.$
swimming,	shinā.
wharf,	furza; farūd-gāh-i-jahāz.
water,	āb.
,, shallow,	āb-i-tunak.
,, deep,	āb-i-'amīk.
,, running,	āb-i-rāwān.
,, still,	āb-i-ghair mutaharrik.
wave,	mauj (pl. amwāj).
wind,	bād; (cold, boisterous) bād-i-sarşar.
,, stormy,	bād-i-tund.
,, fair,	bād-i-shurṭa.
,, adverse,	bād-i-mukhālif.
,, hot,	bād-i-samūm.
,, -vane,	bād-numā.
whirlpool,	gird-āb; warṭa; āb-i-gardish.
north,	shamāl.
south,	janūb.
east,	mashrik.
west,	maghrib.
north-east,	mā bain-i-shamāl o mashrik.
south-east,	mā bain-i-janūb o mashrik.
to blow (like the wind),	wazidān.
to coil a rope,	rassan pechidān.
to embark,	bar kishtī sawār shudān.
to founder,	ghark shudān.
to let go the sail,	bād-bān pā,īn kardān.
to let go the anchor,	langar kardān.
to row,	halīsa zadan.
to swim,	shinā kardān.
to steer the ship,	jahāz-rā gardānīdān.
to set sail,	bād-bān bar dāshṭān.
to strike (ground),	$\left\{ \begin{array}{l} ba zāmīn chaspīdān. \\ ba zāmīn nishastān. \\ ba koh khurdān. \end{array} \right.$

to fall to pieces,
admission ticket,

pāra pāra shudan.
madkhal nāma ; sanad-i-
madkhal.

¹ railway ticket,

$\left\{ \begin{array}{l} \text{kāghaz-i-rasīd-i-kirāya, e fī.} \\ \text{nafar [az rāh-i-āhanī].} \end{array} \right.$

theatre ticket,

$\left\{ \begin{array}{l} \text{sanad - i - kirāya, e 'arāba, e} \\ \text{dukhāni.} \end{array} \right.$

free pass by rail,

$\left\{ \begin{array}{l} \text{madkhal nāma, e [tamāsha} \\ \text{gāh]. [mazhar.]} \end{array} \right.$

bank note,

$\left\{ \begin{array}{l} \text{sanad - i - mu'āfi, e kirāya, e} \\ \text{'arāba, e dukhāni.} \end{array} \right.$

barāt.

LESSON 50.—WITH A MUNSHI.

*sabak panjāhum dar guft-o-gū, e mā bain shakhṣe az farang
o mu'allim-i-fārsī.*

munshī sāhib, I am very glad to see you ; why have you been absent so long ?

Have you brought me the works of Sa'dī ?

munshī sāhib man az dīdan i-shumū bisiyār khūsham ; chirā in kadar muddat ghair hāzir mānda ed ? az barā, e man kulliyāt [or ash'ār]-i-sa'dī āwurda ed ?

¹ For the part within brackets we may use—

az 'arāba, e [ātashī]. [dukhāni ; dūdī.]

Similarly we may say for the steamer ticket—

az jahāz-i-ātashī.

az markāb-i-dukhāni.

az kishtī, e dūdī.

can you teach me both the Persian and Arabic languages ?

what are the best books ?

do not allow me to pronounce badly,

do not use so many hard words,

tell me a short history, or the news of the day ; for, unless we converse much together, how can I learn to speak ?

your business is to teach me the real pronunciation and practice of the language,

is this correct or not ?

pray, sir, in your opinion, is the Arabic or Persian language the more difficult ?

as to the difficulty of the Arabic there can be no doubt, but it is more necessary than the Persian ; we therefore are striving to learn it. Can you teach us ?

marā har dū zabān fārsī o 'arabīmī-tawāned āmokht?

marā [ta'līm-i-har dū zabān] mī-tawāned dād.

[dar har dū zabān ta'līm.]

āyā bihtarīn-i-kitābhā ku-dām and ?

kudām az kitābhā bihtar ast ?

marā bad talaffuz kardan ma dih.

maguzār ki man bad talaffuz bi-kunam.

chandīn lafzhā, e mushkil bā kār nayār (or mayār).

marā kiṣṣā, e khurd yā akhbār-i-inrūzhā bi-go: zirāki agar bisiyārguft-o-gū baham na khwāhem kard, [chigūna] guftan khwūham tarwānist. [chi taur.]

kār-i-shumā īn ast, ki marā barābar talaffuz o ist'imāl-i-zabān biyāmozed.

īn barābar ast, yā na ?

śāhibā dar rā, e shumā ku-dām mushkil-tar ast 'arabī yā fārsī ? jawāb - i - īn sū, āl bi-farmāyed.

ba nisbat - i-mushkilāt - i-zabān-i-'arab shakk nīst, magar az zabān-i-fārs Zarūr-tar ast; az īn sabab īn-rā koshish-i-āmokhtan mī-kunem. āyā marā dars dādan mī-tawāned ?

do say, in your idea, for the person who has transactions of all sorts with both the low and the high throughout Persia, of these two languages, viz. Arabic and Persian, which is the most requisite?

in regard to the mere Arabic words which occur in the language, they are not so very difficult, but the masculine and feminine, with the discrimination of pronunciation in the pure Arabic, to learn them is so arduous a task, that no one as yet hath properly acquired it, nay, never will; for perfection in science is like an enchanted bird, which, the more one tries to catch, the farther that imp flies from him,

in acquiring the Persian tongue, what is your advice? Speak candidly, that I may learn the language accordingly, and remain eternally obliged to you on that account,

*shumā ba khayāl-i-khud chi
mī-goyed, barā,e shakhse
ki mu'āmala,e har kism,
ba adnū o a'lū har dū dar
tamām-i-fārs, dārad ku-
dām zabān [zārūr] ast,
āyā 'arabī yā fārsī ?
[lāzim.]*

*ba nisbat-i-alfāz - i - 'arabī
ki darmiyān - i - zabān
wāki' mī-shavand, chandān
mushkil nīst ; amāmā,
az tashkhis - i - muz-
akkar o mu, annas, bā mā' - i
tamīz - i - talaffuz - i - khālis
'arabī chandān sakht kār
ast, ki hech kas tā in waqt
ba khubī hāsil na karda
ast ; balki, kase nu
khwāhad kard, az in
sabab ki kamāl-i-'ilm
misal - i - paranda,e [af-
sūn sāz] ast, ki har
chand kase koshish - i -
akhz - i - o mī-kunad ān
kadar ān kāfir az dast
dūrtar mī-shavad. [mu-
sahhar.]*

*ba nisbat-i-āmokhtan-i-za-
bān-i-fārsī chi farmāish
mī-dihed? ba sadākat bi-
goyed tāki man ba muwā-
fiq - i - ānzabān bi-āmozam;
o az ān sabab, az shumā
[mānnūn] tā rūz - i - bigā-
mat bāsham. [ihsān-
mand; mashkūr.]*

if you obtain an acquaintance with the inflections of words, which is to be attained from the grammar only, your progress will then soon be complete,

it is true ; for we can neither apply the words properly, nor do we know the reason of their application, without the grammar,

sir, your remark is just ; and I am surprised that other English gentlemen do not think the same way,

in European languages we reckon eight or nine parts of speech ; in Persian you reckon only three, viz. the noun, the verb, and the particle,

agar az *gardān-i-alfāz* o
muḥāwara shumā muttalī'
 [or *wākif*] *khwāhed shud*
ki fakat az ṣarf o nahv
ḥāṣil mī-shavad [*'ilmiyat-*
i-shumā zūd kamāl khwā-
had girift.] [*'ilmiyat-*
i-shumā kāmil khwāhad
shud.]

rāst ast, zīrā ki mā alfāz-
rā ba khūbī istī'māl kar-
dan na mī-tawānem, o
be ṣarf o nahv [*ṭarīk-*
i-isti'māl-i-ānhā na mī-
ānem.] [*wajh.*]

ṣāḥibā, kaul-i-shumārāst ast,
o man ta'ajjub mī-kunam
ki ṣāḥibān-i-dīgar chunīn
 [*na mī-andeshand.*] [*kha-*
yāl na mī-kunād ; *ba*
ghaur na mī-pardāzand.]

dar zabānhā,e farang mā
haft yā nuh kism-i-kalimat
mī-shumārem, ammā dar
zabān-i-fārsī śirf si kism,
yāni ism, o fi'l, o ḥarf.

Exercise.—A horseman went to a city, and hearing there were many thieves in the place, said to his groom at night, “Do you sleep, and I will keep watch, for I cannot rely on you.” The groom answered, “Alas ! my lord, what words are these ? I cannot consent to be asleep and my master awake.” In short, the master went to sleep, and three hours afterwards awoke, when he called out to the groom, “What are you doing ?”

He answered, "I am meditating how God has spread the earth upon the water." The master said, "I am afraid lest the thieves come and you know nothing of it." He replied, "O, my lord ! rest satisfied, I am on the watch." The horseman went to sleep again, and awaking at midnight, he called out, "Holloa, groom ! what are you doing ?" He answered, "I am considering how God has supported the sky without pillars." He replied, "I am afraid that amidst your meditations the thieves will carry away the horse." He replied, "O, my lord ! I am awake ; how can the thieves come ?" The cavalier again went to sleep, and an hour of night remaining, he awoke, and asked the groom what he was doing. He replied, "I am considering, since the thieves have stolen the horse, whether I shall carry the saddle upon my head to-morrow, or you, sir."

LESSON 51.—WITH A PERSIAN OFFICER.

sabāk panjāh o yakum dar guft-o-gū,e ba sarhangē fārṣī.

the recruits will go to ball *sipāhiyān-i-nau-rā* [harshām practice every evening,

barā,e mashk - i - nishān zadan bāyad raft]. [bā-yad ki ba kawa'īd - i -

gulūla andāzī bi-ravand.]

there will be an inspection ¹ *farda 'alā-s-sabāh* [mu'ā-yana, e asliha] *khwāhad būd* ; *bi-bīn ki ānhā hama durust sāf bāshand.* [numā, esh - i - asliha ; or mulāḥaza, e aslihā.]

¹ *asliha*, plur. of *silāh*, military arms.

take care that the super-numerary arms are cleaned every day,

bring me a written report of the company daily,

when was this man enlisted?

press the butt well to the shoulder,

pull the trigger strong with the middle finger,

tell off the company into three sections,

the company will wheel in echelon of sections,

at what time does the battalion march to-morrow morning?

how many men are for piquet to-night?

pray, sir, to what regiment do you belong?

khabardār *ki* [asliha, afzūd] *har rūz* *ṣāf* *karda* *shavand*. [asliha, e ziyād; asliha, e zā, id.]

[*rūz marra* *ittīlā'* *nāma*,]¹ *e* *dasta*,*e* *sipāhiyān* *biyār*. [*har rūz* *ittīlā'* - *i* - *na-wishta*.]

{ *kudām* *wakt* *in* *sipāhi* *mu-lāzim* *shuda* *būd* ?

nām-i-īn' *askarī* *kai* *dākhil-i-dastar-i-lashkar* *shud* ?

chand *muddat* *in* *sipāhi* *mukarrar* *shuda* *būd* ?

ba shāna *mazbūt* *kundāk-i-tufang* *bi-guzār*.

¹ *ba angusht* - *i* - *miyāna* *ka-mān-rā* *mazbūt* *bi-kash*,

dasta,*e* *sipāhiyān* - *rā* *dar si farīk* *bi-kun*.

munkasim-i-dasta,*e* *sipāhi-yān-rā* *ba si kism* *bi-kun*.

dasta *kajī* [*ba śūrat-i-nard bān*] *khwāhad* *shud*. [*ba mānind* - *i* - *zīna*; or *ba misal-i-zīna*.]

kudām *wakt* *fauj-i-piyāda-gān* *farda* *ṣubh* *kūch khwāhad* *kard* ?

chand *sipāhiyān* *imshab* *ba tilāya* *and* ?

{ *ṣahibā*, *shumā* *ba* *kudām fauj* [*ta'alluk*] *dāred* ?

[ilāka; nisbat.]

{ *ṣahibā*, *shumā* *dar* *kudām* *fauj* [*mansab dāred*] ? [*mukarrar ed.*]

¹ *angusht-i-shahādat*, fore-finger.

is your whole regiment at present on duty here, or elsewhere?

do you know where it was first raised?

what rank do you hold, and how long have you been an officer?

what is your pay, and do you receive the whole monthly or not?

under such officers as you in our army, how many men are generally placed?

when you are stationed anywhere in the country, does the magistrate of the place where you are on duty ever make you a present of anything, or not?

pray tell me, when any of your soldiers are guilty of oppression on the country people, what steps do you take to prevent such an offence again?

dar īn rūzhā īn jā tamām fauj muta'aiyin ast, yā dar jā,e dīgar?

shumā mī-dāned, kujā dar awwal īn fauj [muķarrar] shuda būd? [bār pā; jama']

kudām 'uhda dūred, o [az chand rūz] 'uhdadārbūda ed? [az kai.]

muwājib - i - shumā chist, o māhāna tamām mī-gired, yā na?

zer dast-i - 'uhdadārān mī-sal-i-janāb, dar fauj-i-mā chand sipāhīyān hasbu-l-m'amūl guzāshta mī-shavand?

wakte ki dar mulk ba jā,e [muķarrar] mī - shaved hākim - i - mauza' chīze in'ām gāhe mī-dihad, yā na? [muta'aiyin; ta'aiyin karda.]

mihrbānī karda bi-farmāyed ki chūn kase az sipāhīyān-i-shumā bardihkānānzulm bi-kunad o mujrim shavad, dar rafa' kardan-i-ān jurm chi [fikr] mī-kuned? [tadbīr.]

wakte ki kase az sipāhīyān-i-shumābazulm kardan bar dihkānān mujrim mī-shavad, dar daf'a kardan-i-ān jurm chi mī-andeshed?

does a soldier's continuance
on guard last from sun-
rise till nine o'clock, or
till twelve o'clock ?

have you clearly understood
all that I have said, or
not ?

be not in the least apprehen-
sive in answering me ;
speak whatever you please
without reserve, I will
not take it in the least
amiss,

az tulū', e āftāb tā sā'at-
i-nuh-i-subh sipāhī [pās-
bānī] mī-kunad, yā tā
zuhr? [bar makām-i-
pāsbānī tawakkuf.]

hama sukhānān ki man gufia
am, shumā ba khūhi fah-
mida ed, yā na?

dar jawāb dādan ba man
hech andesha ma kuned,
harchi mī-khwāhed be lait
o la'all bi-goyed ; hargiz
bad na khwāham burd.

Exercise.—A certain man went to a darwesh, and pro-
posed three questions: First : Why do they say that
God is omnipresent ? I do not see Him in any place ;
show me where He is." Second : "Why is man punished
for crimes, since whatever he does proceeds from God ?
Man has no free will, for he cannot do anything contrary
to the will of God : and if he had power, he would do
everything for his own good." Third : "How can God
punish Satan in hell-fire, since he is formed of that
element ; and what impression can fire make on itself?"
The darwesh took up a large clod of earth, and struck
him on the head with it. The man went to the *kāzī* and
said, "I proposed three questions to such a darwesh,
who flung a clod of earth at me." The *kāzī* having sent
for the darwesh, asked, "Why did you throw a clod of
earth at his head, instead of answering his questions?"
The darwesh replied, "The clod of earth was an answer
to his speech : he says he has a pain in his head ; let
him show the pain, then I will make God visible to him:
and why does he make a complaint to you against me ;
whatever I did was the act of God,—I did not strike him
without the will of God,—what power do I possess ?

and as he is formed of earth, how can he suffer pain from that element?" The man was confounded, and the *kāzī* highly pleased with the darwesh's answer.

LESSON 52.—MILITARY AFFAIRS—*Ahwāl-i-jang.*

accoutrements,	<i>sāz o yarāk-i-sarbāz</i> ; (halberd) <i>harba</i> .
ally,	<i>madad gār</i> .
ambassador,	<i>rasūl</i> ; <i>elchī</i> ; <i>safīr</i> ; <i>mursal</i> .
ambush,	<i>kamīn</i> ; (ambuscade) <i>kamīngāh</i> .
arms,	<i>silāh</i> ; <i>silāh-i-jang</i> .
"	(to take off) <i>az badan silāh kushādan</i> .
"	(to put on) <i>bar badan silāh</i> [poshīdan]. [<i>ārāstan</i> ; <i>bastan</i> .]
armed,	<i>musallaḥ</i> ; (to be) <i>asliha bar badan dāshṭan</i> .
armourer,	<i>āhangar</i> ; <i>silāh-sāz</i> ; (armoury) <i>silāh-khāna</i> .
army,	<i>lashkar</i> ; <i>'askar</i> ; <i>jaish</i> .
arrow,	<i>tīr</i> ; <i>paikān</i> .
artillery,	<i>top-khāna</i> ; (battery) <i>ta'bīat</i> ; <i>morcha</i> .
attack,	<i>hamla</i> ; <i>yūrīsh</i> .
battalion,	<i>fauj</i> .
battle,	<i>jang</i> ; <i>kār-zār</i> .
"	(axe) <i>tabar zīn</i> .
bayonet,	<i>sar nīza, e tufang</i> .
a blow,	<i>sīla</i> ; <i>laṭma</i> ; <i>sīlī</i> .
a bow,	<i>kamān</i> ; <i>kaus</i> .
brave,	<i>bahādur</i> ; <i>dilāwar</i> ; <i>shujā'</i> ; <i>zū-sh-shujā'at</i> .
bravery,	<i>shujā'at</i> ; <i>dilīrī</i> .
camp,	<i>kīma-qāh-i-lashkar</i> ; <i>mu'askar</i> .

cannon,	<i>top.</i>
captain,	<i>sardār-i-jamā'at</i> ; <i>ṣad-bāshī</i> .
captive,	<i>asīr</i> ; <i>giriftār-i-jang</i> .
cartouche,	<i>toshdān</i> ; <i>kīf</i> ; (cartridge) <i>fishang</i> .
clean,	<i>sāf</i> ; <i>be zang</i> ; <i>mujallī</i> .
coat of mail,	<i>jaushan</i> .
commandant,	<i>kīla' dār</i> ; <i>mu'askir</i> .
company,	<i>jamā'at-i-ṣad laskari</i> .
comrade,	<i>mushārik</i> ; <i>sharīk</i> ; <i>rafīk</i> .
conquered,	<i>maghlūb</i> ; <i>makhūr</i> ; <i>maftūh</i> ; <i>musakh-khar</i> ; (conquering) <i>taskhīr</i> ; (conqueror) <i>kishwar-kushā</i> ; <i>mansūr</i> .
council of war,	<i>mashwarat-i-jang</i> .
court martial,	<i>'adālat</i> .
coward,	<i>nā mard</i> ; <i>buzdil</i> ; <i>kam jurat</i> ; <i>jabān</i> .
cowardice,	<i>nā mardī</i> ; <i>buzdilī</i> .
crime,	<i>khatā</i> ; <i>takṣīr</i> .
defeat,	<i>shikast</i> .
deserter,	<i>gurezānda</i> ; <i>mafrūr</i> ; <i>manjūz</i> .
detachment,	<i>dasta,e lashkar</i> .
dirty,	<i>zang ālūda</i> ; <i>ghair mujallī</i> ; <i>palid</i> ; <i>ghalīz</i> .
discipline,	<i>nizām</i> ; <i>żabt o rabt-i-lashkar</i> ; <i>intizām</i> .
ditch,	<i>tarak</i> ; <i>khandak</i> ; <i>maghāra</i> .
drum,	<i>kos</i> ; <i>tabl</i> .
enemy,	<i>dushman</i> .
executioner,	<i>jallād</i> .
fine,	<i>jurmāna</i> ; <i>jarīma</i> ; <i>muṣādira</i> .
flag,	<i>nishān</i> ; <i>bairak</i> ; (standard) <i>rāyat</i> .
flank,	(right) <i>maimana</i> ; (left), <i>maisara</i> ; (centre) <i>kalb</i> ; (wing) <i>janāḥ</i> .
ford,	<i>ubūr-gāh</i> ; <i>pā-yāb</i> ; <i>āb-guzār</i> .
fort,	<i>kīla'</i> ; <i>hiṣn - i - ḥaṣīn</i> ; <i>hiṣn - i - maṭīn</i> ; (citadel) <i>hiṣār</i> ; (impregnable) <i>hiṣn-i-ghair madkhāl</i> ; <i>hiṣn-i-mumtāni'u-l-wuṣūl</i> ; <i>hiṣn-i-mumtāni'u - d - du-</i>

	<i>khūl</i> ; (a small turret) <i>burj</i> , (plur. <i>burūj</i>) ; (trenches) <i>morchāl</i> ; <i>muḥāsir</i> ; (a refuge) <i>malāz</i> ; <i>maljā</i> ; <i>ma'kil</i> .
general, gladiator,	<i>pesh-āhang</i> ; <i>pesh-rau</i> . <i>silāh-shor</i> ; <i>shamshīr-bāz</i> ; <i>shamshī</i> ; <i>zan</i> .
gun,	<i>tufang</i> ; <i>madfa'</i> ; (rifle) <i>tufang-i-nāb-dār</i> ; (barrel) <i>lūla</i> ; (hammer) <i>kāshlūk</i> ; (equipment) <i>sāz o yarāk-i-top</i> ; (carriage) <i>'arāba,e top</i> ; (foresight) <i>pesh bīn</i> ; (back sight) <i>pas bīn</i> ; (sight) <i>bīn-i-tufang</i> ; (shot large) <i>gūla,e top</i> ; (cock) <i>chakmūk</i> ; (bullet) <i>ghulūla</i> ; (powder) <i>bārūt</i> . <i>tark</i> ; <i>khūd</i> ; <i>maghfār</i> .
helmet (iron), horse and foot, hostage, hurler (quoit), inspection,	<i>sawār o piyāda</i> . <i>yarghamāl</i> ; <i>girau</i> ; <i>kafil</i> . <i>charkh andāz</i> . <i>mulāḥuza</i> ; <i>mu'aiyana</i> ; (inspector) <i>nāzir</i> .
interpreter, irregular, kit, magazine, march, a mediator, mediation, military profes-sion,	<i>mutarajjim</i> ; <i>tarjumān</i> . <i>be zabt</i> ; <i>be nask</i> ; <i>be nazm</i> . <i>chū yarāk</i> ; <i>asbāb-i-sipāhiyāna</i> . <i>makhzan</i> ; (powder) <i>būrūt-khāna</i> . <i>kūch</i> . <i>miyānjī</i> ; <i>myāndār</i> ; <i>wāsit</i> ; <i>wasit</i> . <i>myānagi</i> ; <i>tawassut</i> ; <i>wasūlat</i> . <i>sipāh gari</i> .
military tactics, mud, a muster, mustered, m'itineer, mutinous, mutiny,	<i>nazm o nask-i-'askar</i> . <i>khilāb</i> ; <i>lä,e</i> ; <i>gil</i> . <i>iḥzār</i> ; (to) <i>iḥzār-i-sauj giristan</i> . <i>saff-zada</i> . <i>bāghī</i> ; <i>munharif</i> ; <i>tughiyān-afroz</i> . <i>bāghī</i> ; <i>fasādi</i> . <i>baghāwat</i> ; <i>fasād</i> ; <i>inhirāf</i> .

news,	<i>khabar</i> ; (doubtful) <i>afivāh</i> .
neutral,	<i>ghair-i-muta'allak</i> ; <i>musāwī</i> ; <i>be jānib-dārī</i> .
neutrality,	<i>tasāwī</i> ; ' <i>adm-i-jānib-dārī</i> .
officer (military),	(commanding) ' <i>uhdadār-i-mukhtār</i> ; (commander - in - chief) <i>amīru-n-nizām</i> ; (general) <i>sipāh-sälār</i> ; (lieut.-gen.) <i>amīr-i-tomān</i> ; (major-gen.) <i>amīr-i-panj</i> ; (colonel) <i>sartīp</i> ; (lieut.-col.) <i>sarhang</i> ; (major) <i>yah-var</i> ; (captain) <i>ṣad-bāshī</i> ; (lieut.) <i>nā'ib</i> ; (serjeant) ' <i>uhdadār-i-khurd</i> .
omen,	<i>shugūn</i> ; <i>fāl</i> .
parade,	<i>sān</i> ; <i>kawā'id</i> .
pass (mountain),	<i>darra</i> ; <i>guzar-gāh-i-koh</i> ; <i>shi'b-i-jabal</i> ; <i>ma'bar-i-koh</i> .
passport, safe conduct,	<i>kāghaz-i-amān</i> ; <i>khatt-i-rāhdārī</i> ; <i>barāt-i-salamī</i> .
pay,	<i>tankhwāh</i> ; <i>muwājib</i> ; <i>mushāhira</i> ; <i>māhiyāna</i> ; (arrears) <i>bakiya</i> , e <i>muwājib</i> ; (advance of) <i>peshgi</i> , e <i>tankhwāh</i> ; (pension) <i>idrār</i> .
peace,	<i>ṣulh</i> .
piquet,	<i>tilāya</i> ; (vanguard) <i>ṭālī'at</i> ; <i>mukaddama</i> .
pistol,	<i>tamāncha</i> ; (revolver) <i>mudahrij</i> ; <i>ṭamancha</i> , e <i>shish khānadār</i> .
plunder,	<i>ghanīmat</i> ; <i>ghārat</i> ; <i>yagħmā</i> ; <i>tārāj</i> .
punishment,	<i>siyāsat</i> ; <i>sazā</i> .
pursuit,	<i>ta'ākub</i> .
quarter,	<i>al amān</i> ; <i>amn</i> ; <i>amān</i> .
recruit,	<i>tāza-'askarī</i> .
regulations,	<i>ā'in</i> .
retreat,	(to) <i>hazīmat namūdan</i> ; <i>pas pā shudan</i> ; <i>pusht dādan</i> ; <i>pas nishastan</i> ; <i>firār kardan</i> ; <i>rū</i> , e <i>ba gurez nihādan</i> .
review,	<i>mulāḥaza</i> , e <i>kawā'id</i> .

a rocket,	<i>gulūla, e kīz ; tīr-charkh.</i>
a runaway,	<i>hazīmatī.</i>
safety, security,	<i>ann ; amān.</i>
respite,	
sentence of court-	<i>fatwā.</i>
martial,	
sentinel,	<i>pās-bān ; (the guard) kashīk.</i>
shield,	<i>sipar.</i>
siege,	<i>muhāṣara.</i>
soldier,	<i>sarbāz ; sipāhī ; 'askarī ; (horse) sawār ; (experienced) kār-dida ; kārāzmūda ; wāki'a-dida ; (service) jang-āzmūda.</i>
spear,	<i>naiza ; nīza.</i>
spur,	<i>mahmez.</i>
spy,	<i>jāsūs ; (scout) ṭalāba ; (spying) ta-jassus.</i>
store,	<i>ambār.</i>
surrender,	<i>ṭaslim ; (to) chīze-rā ṭaslim kardan.</i>
surrendering,	<i>sipar andāzī.</i>
a sword,	<i>shamshīr ; (scabbard) miyān ; ghilāt.</i>
„	<i>(belt) kamārband-i-shamshīr.</i>
a tactician,	<i>nasakchi ; (tactics) 'ilm-i-ārā, ish-i-lashkar mansūb.</i>
tax,	<i>khirāj ; mahsūl ; wažī'at ; kağı'at.</i>
terms of peace,	<i>sharā, it̄-i-sulh.</i>
treaty,	<i>'ahd-nāma ; 'ahd o paimān nāma.</i>
„	<i>(of peace) 'uhd o paimān nāma, e şulh.</i>
treasure,	<i>ganj ; khizāna.</i>
tribute,	<i>khirāj.</i>
truece,	<i>muhlat ; tawakkuf-i-jang.</i>
trumpet,	<i>būk ; karnā.</i>
victory,	<i>fath ; naṣr ; zafr ; (victorious) mu-zaffar.</i>
war,	<i>jang harb ; muhārabat ; razm.</i>
„	<i>(articles of) [kawā'id]-i-jang. [ā, īn.]</i>
warrior,	<i>jang jū ; ḻor āwar ; jang āwar</i>

	<i>maṣāff āzmūda</i> ; (for religion) <i>mujāhid</i> .
wound,	<i>zakhm</i> ; <i>resh</i> ; <i>jarāhat</i> .
the wounded,	<i>zakhmīyān</i> ; <i>majruḥān</i> .
wrestler,	<i>kushti-būz</i> .
to raise the stan- dard,	[<i>naṣb-i-rāyat</i>] <i>kardan</i> . [<i>rāyat bar pā</i> .]
to hit the mark,	[<i>nishāna-rā</i>] <i>zadan</i> . [<i>ba ḥadaf</i> ; <i>ba āmāj</i> .]
to collect an army,	<i>lashkare jama'</i> <i>kardan</i> .
to punish (a per- son),	[<i>kase-rā</i>] <i>siyāsat kardan</i> ; <i>siyāsat na- mūdan</i> ; <i>'ukūbat kardan</i> .
to pursue the enemy,	{ <i>ta'ākub-i-dushman kardan</i> . <i>darpai,e dushman</i> [<i>būdan</i>]. [<i>uftādan</i> .] { <i>'akab-i-dushman giriftan</i> . { <i>dar 'akab-i-dushman raftan</i> . { <i>khīma istāda kardan</i> . { <i>khīma zadan</i> .
to pitch a tent,	{ <i>khīma bar andākhtan</i> . { <i>khīma bar kandan</i> .
to strike a tent,	{ <i>ba wahal giriftār shudan</i> . { <i>dar kasa'at māndan</i> .
to stick in the mud,	<i>manādī</i> [<i>kardan</i>]. [<i>zadan</i> ; <i>dādan</i> .]
to proclaim (by beat of drum),	[<i>mashhūr</i>] <i>kardan</i> . [<i>tashhīr</i> .]
to proclaim,	<i>ba kase</i> [<i>mashwarat</i>] <i>kardan</i> . [<i>mas- lahat</i> ; <i>tadbir</i> .]
to consult,	<i>ākhītan</i> (root <i>ākh</i>).
to draw a sword,	<i>māl-rā</i> <i>ghārat kardan</i> ; <i>māl-rā ba yaghma</i> [<i>burdan</i>]. [<i>āwardan</i> .]
to plunder,	<i>mulk-rā</i> [<i>pā māl kardan</i>]. [<i>wairān sākhtan</i> .]
to ravage,	<i>jā-e-rā muhāṣara kardan</i> .
to besiege,	<i>kūch kardan</i> ; (advance) <i>pesh raftan</i> ;
to march,	<i>kadam peshtar guzāshtan</i> .
to attack,	<i>bar kase ḥamla kardan</i> .

to fortify,	<i>jā,e-rā</i> [<i>hişär</i>] <i>kardan</i> , [<i>nuhāşir</i>]; (form square) <i>burj bastan</i> .
to fire a gun,	<i>bar kase tufang-rā khālī kardan</i> .
to wound (a person),	<i>(kase-rā) majrūh kardan</i> ; <i>zaklīmī kardan</i> .
to cross over a river,	{ <i>az daryā guzāshitan</i> . <i>az daryā 'ubūr kardan</i> .
to advance,	(obliquely) <i>mahrif o ghair-i-nizām pesh raftan</i> .
to arrange,	(a battery) <i>mürcha,e top-khāna ā-rāstan</i> ; (intrenchments) [<i>morchāl</i>] <i>sākhtan</i> . [<i>kandak</i> or <i>khandak</i>]
to blow up,	<i>ba bārūt kase-rā ba hawā [burdan]</i> . [<i>afgandan</i> ; <i>dādan</i> .]
to cock a gun,	<i>chakmāk-rā sar pāya āwardan</i> ; (half cock) <i>chakmāk-rā bar nīm pāya kashidān</i> .
to escalate,	<i>nird-bān bar dīwār guzāshitan</i> .
to flash in the pan.	[<i>tufang o chakmāk</i>] <i>gul kardan</i> .
to hold out to the last,	<i>tā nihāyat hālat-i-lāchārī dar muhāfizat koshish namūdan</i> .
to impress,	<i>kase-rā ba sukhra giriftan</i> .
to stockade,	<i>jā,e dar sangur kardan</i> .
to storm,	<i>bar kila' yurish āwarda</i> [<i>musakkhar</i>] <i>namūdan</i> [<i>tash'hīr</i>]; <i>kila' az hamlu fath kardan</i> ; (storming party) <i>kasāne ki yurish burda az rakhna kasd-i-dākhil-i-jā,e kunand</i> .
to stand a charge,	<i>tāb-i-hamla,e dushman dāshian</i> .

Exercise.—Certain Arab merchants went to a king of Persia, and exhibited some fine horses for sale. The king liked them very much, and bought them. He gave the merchants two lakhs of rūpis over and above the purchase, and told them to bring more horses from their own country as soon as possible. The merchants upon

this agreement, took their leave. One day afterwards, the king being exhilarated with wine, said to the wazir, "Make out a list of all the fools in my dominions." The wazir represented that he had already done so, and had put his majesty's name at the very head of the list. The king asked why so. He replied, "Because you gave two lakhs of rūpis for horses to be brought by merchants, for whom no person is security, neither does any one know what part of Arabia they belong to; and this is a sign of the greatest folly." The king said, "But if the merchants should bring the horses, what is then to be done?" The wazir answered, "Sire, if they should be such fools as to bring the horses, I will insert the names of the merchants at the head of the list, and your majesty's name will in that case occupy only the second place."

LESSON 53.—WITH A HEAD SERVANT.

sabak panjāh o siwum dar guft-o-gū,e mā bain shakhse farang o darogha,e khuddām.

do you speak our language? *āyā ba zabān-i-mā sukhān mī-goyed?*

yes, sir, I can speak a little *bale, shāhib, man kadre zabān - i - inglisi mī-tāwānam guft.*
English,

I have not yet learned to *tā [hāl] zabān-i-fārsī guftan nayāmokhta am.*
speak Persian,
[hanoz.]

where do you now live? *{ aknūn kujā manzil dāred ?
ilhāl būd o bāsh kujā [mī-kuned] ? [dāred.]*

pray what is your name? *nām-i-shumā chist, o nām-i-[mālik]-i-khud ba man bi-go. [arbāb.]*
let me know also your
master's name,

how long have you been in
that gentleman's service?

*az chand waqt [dar naukari, e
ān śāhib mulāzim būda
ed]?* [dar (or ba) nau-
kari, e ān śāhib mashghūl
ed.]

where is your native coun-
try, and how far may it
be hence?

[*watān*] -i-shumā kujā ast, o
az īn jā chi kadar dūr
bāshad? [zūd - būm ;
maulid.]

do people in general go
there by land or water?

*az rāh-i-khushkī yā tarī,
hama mārlumān aksar
ān jā mī-ravand?*

what is the most important
article of trade in that
country, and what things
are produced in greatest
abundance there?

*dar ān mulk kudām jins
lā, iktar-i-tijārat ast, o
kudām chīz ba [afzūnī]
dar ān jā paida mī-sha-
vad?* [kaṣrat ; firāwānī ;
afzā, ish.]

are your parents alive or
not, and do you ever go
to see your relations and
friends?

¹ *wālidain-i-shumā zindā
and, yā na, o ba mulākāt
kardan - i - khweshān o
karibān o dostān gāhe mī-
raved, yā na?*

do you know at what rate
copper sells in the market
here?

*āyā mī-dāned īn jā ba ku-
dām nirkh dar bāzār mis
farokhta mī-shavad?*

¹ visiting the sick, 'ayādat kardan.

visiting one's spiritual guide, ziyārat kardan-i-murshid.

visiting one's parents,

{ *kadam bos shudan-i-wāli-
dāin.*

*kadam bosa dādan-i-wāli-
dāin.*

ziyārat kardan-i-wālidai

what, cannot you even say
that one penny's worth
of copper will be the
weight or size of a penny
or not ?

do you know nowadays at
what rate a quart of milk
sells in the city, and in
the country for how
much ?

you may now depart,

*mut'ajjibam, ki shumā na
mī-tawāned guft, ki āyū
mis, ba kadar-i-yak fils,
barābar-i-wazn o andāz-
i-yak fils khwāhad būd,
yā na ?*

*dar īn rūzhā ba chi nirkh
yak aşār-i-shīr dar shahr
farokhta mī-shavad, o dar
dihāt ba chand ?*

*shumā-rā rukhsat ast ?
shumā murakhkhas ed.
shumā rukhsat [bi-gīred].
[shaved.]*

Exercise.—A certain king had a wise wazir, who resigned his office, and employed himself in worshipping God. The king asked the nobles what was become of the wazir ; they answered, that having quitted his exalted station, he employed himself in serving the Deity. The king went to the wazir, and asked, “ O wazir, what offence have I committed that you quitted my service ? ” He answered, “ Sire, for five reasons have I done this : firstly, because you used to sit and I remained standing in your presence; now, I serve God, who has commanded me to sit at the time of prayer : secondly, you ate whilst I was looking on ; now, I have found a Providence who eateth not himself, but sustains me : thirdly, you slept, whilst I watched ; now, I have a master who knows not slumber, but protects me whilst I rest : fourthly, I was always afraid, that if you should die I might experience some misfortune from enemies ; now I serve a God who is immortal, neither can enemies do me any injury : fifthly, with you I was afraid, that if I should have committed a fault, you would not have forgiven me ; but He whom I now serve is so merciful, that if I commit a hundred sins every day he pardons me.”

LESSON 54.—BETWEEN A EUROPEAN DOCTOR AND A PERSIAN PATIENT.

sabuk panjāh o chihārum dar guft-o-gū,e mā bain ḫabib,e az farang wa bīmār-i-fārsī.

tell me what is the matter with you, { *shumā-rā [chi] shud? [chi 'ariz.]*

how long have you been ill ? { *marā bi-go, [hālat-i-shumā chīst]? [chi dard dāred.]*

how did the fever attack you at first ? { *az chand bīmār būda ed?*

with great coldness, shivering, pains in all my limbs, headache, and a sensation in my back as if one were pouring cold water down my backbone, { *ba awwal, ba chi śūrat tab girift?*

after some time a perspiration broke out, which relieved me much, and I fell asleep, { *ba awwal, chigūna tab 'ariz shud?*

what medicine have you taken ? { *ba bisiyār sardī, wa [larza], wa dard-i-andām, wa*

none with any regularity, { *dard-i-sar wa ihsās-i-pusht chunān ki kase āb-i-sard bar ʂub-i-man faro mī-rezad. [ra'sha; irti'-āsh; kusha'rīrat.]*

you must take some active medicine, { *b'ad az chande 'arak az a'zā bar āmad, har ā,ina marā bisiyār ifaka [or shifā] bakhshid, o āar khwāb raftam.*

[*dawā*] chi kism *khur ed?* [*tabb.*]

hech [*pai* dar *pai*] *khurda am.* [*mutawātin* ba *ihtiyāt.*]

bāyad ki shumā dawā,e [*ku-wī*] *bi-khured.* [*mukawri;* *pur zor; mus,hil;* *z-hāl.*]

I suppose you have no appetite,	{ gumān dāram ki shumā-[rā ishtihā nīst]. [ishtihā na dāred.]
let me feel your pulse,	{ taśauwar dāram ki shumā- rā khwāhish-i-tā'ām nīst.
put out your tongue,	{ nabz-i-khud-i-tān-rā ihsūs kardan marā bi-dihed.
I suspect there is something wrong with your liver,	{ dast-i-khud-i-tān biyār ki nabz-i-shumā bi-bīnam.
let me well examine it ; does that pain you ?	{ zabān-i-khud berūn bi-kash. zabān-i-khud-rā badar bi- [namā]. [āwar.]
yes, that is the very spot where the pain is most acute,	{ zabān-i-khud nishān bi-dih. rā, e man ast ki dar jigar- i-shumā chīze bimārī ast. gumān kunam ki [dar jigar- i-shumā chīze 'aib ast] [shumā - rā marz-i-jigar ('āriz shuda ast) (ast.)] ba khūbī ān-rā dīdanam bi-dih ; az īn [darde ihsūs mī-kuned] ? [fishurdan dar badan - i - shumā darde ast, or mī- gīrad.]
	ba guzār ki tashkhīs-i-jigar ba khūbī bi - kunam ; fishurdan badan-i-shumā dard mī-kunad ?
	jigar-i-shumā-rā ba khūbī mushakhhaṣ kardan bi- dihed ; az mālūdān-i-dast- i-man darde mahsūs, or ma'lūm mī-shavad ?
	bale dar ham īn jā [darul ziyād] ast. ['ain-i-dard, ranj ba shiddat.]

have you any heartburn ?

*shumā-rā sozish-i-dil ast ?
sozish-i-dil [dāred] ? [kar-
da ed.]*

you must use mercury both
inwardly and by friction,
until a salivation is pro-
duced,

*shumā-rā bīmārī,e sozish-i-
dil, 'ariż shuda ast ?
dil-i-shumā sozish dārad ?*

¹ *bāyad ki shumā [zībak ba
kār biyāwared] [or
dawā,e jīwa bi-khured]
ba har dū sūrat darūn
o ba mālish berūn tā
[ki lu'āb nayāyad].
[dahan - i - shumā na
joshad.]*

do whatsoever you please
with me, for I have great
confidence in your pre-
scriptions,

*harchi mī - khwāhed bi-
kuned, zīrū ki man bar
hikmat-i-shumā bisiyār
i'timād mī-dāram [or mī-
kunam].*

*barā,e shumā chīze dawāhā
khwāham fīristād; bāyad
ki ba waqt-i-shām muwā-
fik-i-farmā,ish-i-man [ba
kār āwared]. [ba 'amal
āwared; isti'māl kuned.]*

*az targhib-i-tabibān-i-mulk-
i-fārs dawāhā,e eshān na
khured.*

*marā bi - l - kull yakīn ast
ki eshān shumā-rā hech
fā,ida na khwāhand dād,
o shāyad shumā-rā bisi-
yār ranj bi-dihand.*

¹ inwardly and outwardly, *bātinān o zāhirān*.

Persian doctors frequently administer our medicines, but they are utterly unacquainted with them,

tabībān-i-fārstī 'umūman
mu'alijahā, e mā isti'māl
mī-kunand, magar az
ānhā bi-l-kull na wākit
and.

Exercise.—One of the kings of Persia sent a skilful physician to the prophet Muhammad (upon whom be peace!). He had been some years in Arabia without any one having come to make trial of his skill, neither had they applied to him for any medicine. One day he came to the prince of prophets, and complained, saying, "They sent me to dispense medicines to your companions, but to this day no one hath taken notice of me, that I might have an opportunity of performing the service to which I had been appointed." Muhammad replied, "It is a rule with these people never to eat until they are hard pressed by hunger, and to leave off eating whilst they have a good appetite." The physician said, "This is the way to enjoy health." He then made his obeisance and departed. The physician begins to speak when evil would result from his silence; either when there is eating to excess, or when death might ensue from too much abstinence. Then, doubtless, his speech is wisdom, and such a meal will be productive of health. (*Gulistān*, chap. iii., tale 4.)

NAMES OF PARTS OF THE BODY.

arm,
back,
beard,

bāzū; (-pit) *baghl*.
pusht; (bone) *ṣulb*.
rīsh; *khatt*; (whisker) *zamma*.

¹ belly,	<i>baṭn</i> (plur. <i>baṭnān</i>) ; <i>shikam</i> .
bladder,	<i>zihār</i> ; <i>shāsha dān</i> ; <i>maṣūna</i> .
blood,	<i>khūn</i> .
body,	<i>paikar</i> ; <i>badan</i> ; <i>jism</i> ; <i>tan</i> ; <i>wujūd</i> .
bone,	<i>ustukhwān</i> ; <i>ażam</i> ; (collar) <i>tarkū-wat</i> .
bowels,	<i>rūdah</i> ; <i>buṭnān</i> ; (navel) <i>nāf</i> .
brain,	<i>dimāgh</i> ; <i>maghz</i> .
cheek,	² <i>iżār</i> ; ³ <i>āriż</i> ; <i>rukhsār</i> .
² chin,	<i>zanakh dān</i> ; <i>zanakh</i> ; (dimple of) <i>chāh-i-zanakh</i> .
countenance,	<i>ṭala'at</i> .
down,	<i>khatt-i-sabz</i> ; <i>nabāt-i-āriż</i> .
ear,	<i>gosh</i> ; (lobe) <i>banā gosh</i> .
elbow,	<i>ārzan</i> ; <i>mīrfak</i> ; (joint) <i>mafṣil-i-bāzū</i> .
eye,	<i>chashm</i> ; (blue) <i>azrak</i> <i>chashm</i> ; (-brow) <i>abrū</i> ; (-lash) <i>mizhgān</i> ; (-lid) <i>parda</i> , <i>e chashm</i> .
face,	<i>rū,e</i> ; <i>paikar</i> ; <i>bashra</i> ; <i>sīmā</i> .
finger,	<i>angusht-i-dasht</i> ; (thumb) <i>ibhām</i> ; <i>shust</i> .
fist,	<i>musht</i> .
foot,	<i>pā,e</i> ; <i>pā</i> ; (heel) <i>'akib</i> .
gall-bladder,	<i>zahra</i> .
gums,	<i>līsa</i> (plur. <i>līsā</i>).
hair,	<i>mū,e</i> ; (moustache) <i>fathā</i> ; <i>sabil</i> ; (ringlet) <i>rulf</i> .
hand,	<i>past</i> ; <i>yadd</i> .

¹ to creep as an insect, *ba shikam raftan*.

wind in the bowels, *bād-i-shikam*.

sensualist, *shikam parvar* ; *shikam banda* ;
baṭin.

² to wag the chin, to talk, *zanakh zadan*.

head,	<i>sar</i> ; (fore-) <i>jabīn</i> ; <i>jabhā</i> ; <i>nāsiya</i> ; <i>peshāni</i> ; <i>sīmā</i> .
heart,	<i>dil</i> ; <i>kalb</i> ; <i>zamīr</i> ; <i>khāṭir</i> .
heart, lungs, liver, spleen, intestines,	<i>ahshā</i> , plur. ; <i>hasha</i> , sing.
joint,	<i>mafsil</i> ; <i>'izw</i> .
knee,	<i>zūnū</i> .
leg,	<i>sāk</i> ; <i>pā,e</i> ; (ankle) <i>shītālang</i> .
limbs,	<i>andām</i> ; <i>a'zā</i> (sing. <i>'izw</i>).
lip,	<i>nabāt</i> ; <i>lab</i> ; (upper) <i>lab-i-zabarīn</i> ; (lower) <i>lab-i-zerīn</i> .
liver,	<i>jigar</i> .
lungs,	<i>shush</i> .
mouth,	<i>dahan</i> .
neck,	<i>gardan</i> .
nerve,	<i>'asab</i> (plur. <i>a'sāb</i>).
palate,	<i>kām</i> .
palm of the hand,	<i>kaf</i> .
shoulder,	<i>shāna</i> ; <i>dosh</i> ; (joint) <i>a'sab-i-shāna</i> ; <i>mafsil-i-dosh</i> ; (blade) <i>katif</i> , or <i>kitf</i> .
side,	<i>pahlū</i> ; (rib) <i>danda</i> .
¹ skin,	<i>post</i> .
stomach,	<i>hausila</i> ; <i>mi'da</i> .
thigh,	<i>rān</i> .
throat,	<i>halk</i> ; <i>gulū</i> ; (windpipe) <i>hanjar</i> .
tongue,	<i>zabān</i> ; <i>lisān</i> .
tooth,	<i>dand</i> .
vein,	<i>'irk</i> (plur. <i>'urūk</i>).
wrist,	<i>sā'id</i> ; <i>ma'sim</i> .

¹ skin, raw hide, *post*, or
pūst.

the shell of a nut, *post-i-jauz*.

to flay, *post kandan*.

a snake's slough, *post-i-mār*.

leather, *postīn*.

a furrier, *postīn doz*.

aloes,	<i>sibr.</i>
cancer,	<i>khwara ; saraṭān.</i>
cholera,	<i>haiza ; wabā ; ṣadma, e wabā.</i>
a cold,	<i>zukām ; chāhish ; (to have) zukām dāshṭan ; (to catch) chāhīdan.</i>
colocynth,	<i>hanḍal.</i>
convalescence,	<i>shifā.</i>
a cough,	<i>surfa ; (whooping) siyāh-surfa ; (to cough) surfa kardan ; surfi- dan.</i>
cramp,	<i>tamaddud.</i>
delirium,	<i>hazī ; hazīān-i-mahrūr ; (delirious) haziyān ; mad-hosh.</i>
diarrhea,	<i>shikam - jārī ; jiriyān - i - shikam ; iṭlāk.</i>
a doctor,	<i>ṭabīb (plur. atībbā) ; ḥakīm ; (horse) baitār.</i>
dropsy,	<i>istiskā ; (cupping glass) shākh-i- hajāmat.</i>
fever,	<i>tap ; tab ; (heat of) ḥarārat.</i>
giddiness,	<i>daurān ; daurān dar sar.</i>
gout,	<i>nikris.</i>
gripe,	<i>pechish.</i>
lancet,	<i>neshtar.</i>
leper,	<i>pīs ; ḥugām ; mabrūṣ ; ahl-i-baras ; (leprosy) baras ; pīsī.</i>
medical art,	<i>ṭibābat.</i>
medicine,	<i>dawā ; dārū ; (pill) habb, plur. hu- būb ; (powder) safūf ; (alum) āb-i- zāj-i-safāid ; (castor oil) kinalū ; raughān - i - bedanjir ; (opium) afyūn ; tiryāk ; (quinine) gina ; (antidote) tiryāk.</i>
ophthalmia,	<i>ramad.</i>
a patient,	<i>bīmār ; marīz ; (disease) marz ; bīmārī ; ranjūrī.</i>
plague,	<i>ṭā'ūn ; wabā.</i>

plaster,	<i>marham</i> ; <i>zamad</i> .
a purge,	<i>jallāb</i> ; <i>muṣhil</i> ; <i>shikam-rān</i> .
rheumatism,	<i>waja'-i-mufāsil</i> .
slime,	<i>balgham</i> ; (clamminess) <i>luzūjat</i> .
to feel weak,	{ <i>dar badan</i> <i>nakāhat</i> <i>ma'lūm shudan</i> .
to feel stronger,	{ <i>za'f</i> <i>maḥsūs kardan</i> .
to feel better,	{ <i>dar badan</i> <i>kuwat ziyāda shudan</i> .
to feel quite well,	<i>az awwal</i> <i>kadre</i> [bihtar <i>būdan</i>].
to have jaundice,	[<i>ifāka</i> <i>ma'lūm shudan</i> .]
to have small-pox,	<i>sālim shudan</i> .
to have chicken-pox,	<i>yarkān berūn āwardan</i> .
to have fever spots,	<i>abla,e chīchak berūn āwardan</i> .
to be teething,	<i>zabrak berūn āwardan</i> .
to be prevalent,	<i>tabkhāl berūn āwardan</i> .
to purge,	<i>dandān berūn āwardan</i> .
to swell,	<i>ghālib būdan</i> ; <i>jārī shudan</i> ; <i>kuwat dāshtan</i> ; <i>istīlā yāftan</i> .
to try a remedy,	<i>jallāb dādan</i> ; (to take a purge) <i>jallāb giriftan</i> .
to vomit ; or to wish to vomit,	{ <i>waram kardan</i> . <i>'ilāj-i-marze kardan</i> . <i>kai kardan</i> . <i>kase-rā</i> [<i>kai</i>] <i>shudan</i> . [<i>tahauwu'</i> .] <i>dil-i-kase</i> [<i>barham khurdan</i>]. [<i>ta-hauwu'</i> <i>shudan</i> .]
he is getting worse,	<i>bīmārī,e o</i> [<i>'urūj</i>] <i>dārad</i> . [<i>ziyādatī</i> ; <i>rū ba tarakki</i> .]
he is getting better,	{ <i>bīmārī,e o rū ba</i> [<i>tanazzul</i>] <i>dārad</i> . <i>[nuzūl.]</i> <i>bīmārī,e o kam mī-shavad</i> .

LESSON 55.—BETWEEN A CIVILIAN AND A SARISHTADAR, OR NATIVE OFFICIAL.

subak panjāh o panjum dar guft-o-gū, e mā bain 'āmile az farang o sāhib-i-dīwān.

pray, my friend, are you somewhat versed in the revenue department?

what do they call a lease, and what its counterpart?

have you any other names for the rate or rent adjustment of lands?

should you not recollect another word for the rate, then explain the nature of it in detail,

do the farmers pay the revenue to government by instalments, or in the gross?

does this species of revenue come in before, or during, or after the crop?

dostā! marā bi-farmāyed ki az kār-i-[tahṣīldārī] khüb wākifed yāna? [maḥṣūl.]

[kabāla,] e zamīn chi chīz-rā mī-goyand, o kabūliyāt chīst? [ijāra nāma.]

barā, e band o bast wa [khirāj] nām-i-dīgar dāred? [māl-guzārī; madkhūl; madūkhil; maḥṣūl.]

agar lafz-i-dīgar barā, e khirāj ba yād-i-shumā na mī-āyad, hākīkat-i-ān [tafsīlwār bayān bi-kuned]. [muṣṣal takrīr bi-kuned.]

āyā kisht-i-kārān ba sarkār khirāj-rā [ba aksāt ya ba yak jumla] mī-dihand. [az karār-i-kisthā yā mujmil.]

īn kism-i-pūl-i-khirāj pesh yā darmiyān, yā ba'd az fusl ba khizāna [mī-rasād]? [mī-ratānand.]

does free land, or that not assessed, pay anything at all to government, or not, by way of acknowledgement?

who used to settle formerly the assessment of the several districts?

in what respects does the county registrar differ from the town or village clerk?

pray tell me the true state of what are called *shikārī* portions of a village or farm,

is any paper called a deed of abdication or rejection, and what does it imply?

in these days, when constables are put over any landholder, is dunage exacted, or not, and to what amount?

az zamīn-i-lā-khirāj, yā mu'āfi, chīze khirāj ba sarkār ba ṭaur-i-tuhfa mī-dihand, yā na?

az zamīn-i-lā-khirāj kudām māl-guzārī ṭaur-i-peshkash ba sarkār adā mī-namāyand, yā na?

az zamīn-i-lā-khirāj kudām rusūkhīyat, ba ṭaur-i-hidāya, sarkār hāsil mī-namāyad, yā na?

kabl az īn band o basti-khirāj-i-zamīn kudām shakhs mukarrar karde?

darmiyān - i - kānūngō o paimā, ish kunanda cni farak ast?

aslı hakīkat-i-ān kaf'a, mauz'a, yā mazr'a ki ān-rā shikamī mī-goyand bī-farmāyed.

hech kabāla, e tark kardan yā lā-d'awā ast yā na, o m'anī, e ān chīst?

dar īn zamān, wakte ki bar kudāmīn zamīndārān muhassilān (or ahl-i-ihtisāb) mu'aiyan (or mukarrar) karda mī-shavand ṭalabāna ṭalab mī-shavad yā na, o ba chi kadr.

'in the country does the contracting farmer or the landholder receive the sustenance money ?

what is the name of the paper which contains an account of the tanks, orchards, boundaries, &c. of any village ?

they call it *muwāzina*, or boundary sketch,

why does a servant call himself *sarkār*, *khalīfa*, *mīhtar*, &c.

that he may appear a great man in the eyes of his master and of the other servants,

āyā dar ta'alluka naf-
aka ba [mustājir] mī-
snavad, yā ba zamīndār ?
[multazim.]

nām-i-ān kāghaz ki dar ān
tafṣil-i-tālābhā 'alafzār,
haddhā,e mauz'a and,
chi bāshad ?

muwāzina ya'nī naḳsha,e
zamīnyā kāghaz-i-[hadd]
bandī mī-goyand.[rakba.]

chirā naukare khud-rū
khitābhā,e 'izzat, ya'nī
sarkār, *khalīfa*, mīhtar o
wa-ghairā, mī-dihand ?

zīrā ki dar nazar-i-mālik-i-
khud, wa nazd-i-sā, ir-i-
naukurān [mu'azzam bi-
bāshad]. [buzurg m'alūm
bi-shavad; buzurg bi-
namāyad; mu'azzaz bi-
bāshad.]

Exercise.—A certain lawyer had a very ugly daughter who was arrived at a marriageable age ; but although he

' a farmer, *harrās*; *kishtkār*; *kāshikār*; *dihkān*, *muzār'i* ;
fallāh ; (of taxes) *ijāradār*.

harvest, *haṣād* ; (time of) *haṣādat* ; (a reaper) *haṣṣād*
or *haṣid* (pl. *huṣṣād*) ; (autumnal—of rice) *faṣl-i-*
kharif ; (spring—peas, barley, wheat) *faṣl-i-rabi'* ;
(wheat) *faṣl-i-gandum*.

to sow, *kishtan* or *kāshtan* ; *zirāt kardan*.

a green field, *kisht zār* ; (sown) *mazra'* ; *mazra'a*.

a meadow, *'alaf zār* ; *murghzār*.

a plough, *kulba* ; a ploughman, *kulba rān*.

offered a considerable dower and other valuables, no one was inclined to wed her. Brocade and damask, and pearls and jewels, will appear disgusting on a bride who is ugly. At last, through necessity, he married her to a blind man. It is said that, in the same year, there arrived from the island of Sarandip (Ceylon) a famous physician who could restore sight to the blind. They asked the father, "Why do you not have your son-in-law cured?" He said, "Because I am afraid that, if he should recover his sight, he will divorce my daughter, who is now his wedded wife. It is best that the husband of an ugly woman should be blind." (*Gulistān*, chap. ii. tale 47.)

LESSON 56.—ON GENERAL BUSINESS.

sabak panjāh o shishum dar guft-o-gū,e mu'āmala,e 'ām.

Here (speaking to a servant),
take the draft, and bring
the money: be quick,
what must be done? it is
now eleven o'clock,
be quick, that I may have
the money in time,

let me have it by one o'clock,
go to the counting-house,
and speak to the head
accountant,
tell the accountant to take
bank notes, and pay the
amount of the draft,

the money must now be sent
to Mr. —

*ai mulāzim barāt bi-gīr o
pūl biyār : zūd shav.*

*chi bāyad kard? aknūn
sā'at-i-yāzdah ast.
zūd kun ki bar waqt pūl ba
dast-i-man bi-rasad (or
biyāyad).*

*ba sā'at-i-yak ān-rā ba man
bi-rasān.*

*ba muhāsib khāna bi-rāu, o
ba muhāsib-i-a'zam bi-go.*

*ba muhāsib bi-go ki dast
āwez-i-sarrāfa (or sar-
rāf-khāna) bi-gīr o pūl-
i-ān adā kun (or bi-dih).
hālan bāyad ki shunā pūl ba
sāhib-i-fulān bāyad fir-
istād.*

request Mr. —— to order what remains to be paid in before three o'clock,

ba fulān sāhib'arz bi-kun ki hukm bi-kunad ki īnchi bākī ast pesh az si sā'at [dāda shavad]. ['aṭā karda shavad; marḥamat karda shavad.]

have you ever been to Mr. ——'s garden?

{ *gāhe az barā,e tafarruj-i-bāgh-i-fulān sāhib rafta ī?*
gāhe [multafit]-i-bāgh-i-fulān sāhib shuda ī? [mutawajjih.]

sir, I go that way every day,

sāhibā! har rūz az ān rāh [guzar] nū-kunam. ['ubūr; murūr.]

you must go there immediately, else nothing will be done,

fi-l-faur ān jā shumā-rū bāyad raft warna hech chīz shudan na mī-tawānad.

send some one to hire a boat,

az barā,e kirāya kardan-i-māshūh nafare bi-first.

I will go to Karāchī to-day,

man imrūz ba karāchī khwāham [raft]. [shud.]

go to the bazar, and buy a pair of globe lanterns,

ba bāzār bi-rav, o dū tū fānūs - i - mudawir bi-khar.

who will collect the bills?

kudām kas pūl - i - hisāb jama' khwāhad [kard]? [namūd.]

Exercise.—There was a king, who had no son; he tried many remedies and expedients, but derived no advantage whatever from them; he was, therefore, greatly dejected, but would not discover the cause of this to any one. By chance a strolling mendicant arrived; he then disclosed this his affliction to him, on which the holy

man wrote out a charm, and thus prescribed : "After dissolving this in rose-water, you must drink it along with your queen ; and on your having a son, you must call him *Mîhr Munîr*, bestowing on him every science, and all sorts of accomplishments ; but beware of marrying him against his consent." Having thus directed, he wandered away. This divine prescription being dissolved in rose-water, the king and queen drank it off, and by its blessed influence they had at last a fine healthy boy. Whatever the pilgrim had enjoined respecting him was all put in practice.

LESSON 57.—*In continuation.*

¹ *sabak panjâh o haftum dar muttaşîl-i-mazbûr.*

Hârûnu-r-rashîd is clever in collecting bills, *hârûnu-r-rashîd dar* [tahsîl-i-karz hoshiyâr ast].
[huşûl - i - karz fitnat dârad ; or wusûl-i-wûm khûb mahârat dârad.]

¹ in continuation. { *dar matlab-i-mâ sabak.*
dar matlab-i-bâlâ, e.
dar matlab-i-peshîn.
dar matlab-i-mazkûr.
dar matlab-i-mazbûr.
dar matlab-i-mâkabl.
dar matlab-i-mauşûf.

In place of *matlab*, the following words may be used :—

makâla, from *kaul*.

tafsîr.

mabâhs or *bâhs*.

tafsîl.

baiyân.

zîkr.

takrir.

gûft o gû.

it is very difficult to get
money of such a one,

I have been to the bazar:
sugar is now $3\frac{1}{2}$ ounces a
rupee,

it will be better to wait a
few days, and then buy
the cloth,

of what use are such people?
they know nothing of
business,

I understand business—I
am not easily imposed
upon,

raisins are six lbs. for a
rupee, buy about one
thousand rupees' worth,

there is no understanding
the bazar prices,

in Shiraz the bazar rate is
scarcely for two hours
alike,

I made a deposit; to-
morrow I shall see them
weighed,

*az chunīn shakhs pūl yāftan
mushkil ast.*

*man dar bāzār būda am;
nirkh-i-shakar fī rūpiyā
si o nīm ūkiya ast.*

*tā chand rūz ṣab̄ kardan, o
b'ad az ān pārcha-rū
kharidān bihtar ast.*

[*īn mardumān ba chi kār
mī-āyand?*] *hech kār na
mī-dānand.* [*īn mardu-
mān be kār and.*]

*man kār mī-dānam ba īsān
fareb na mī-khuram.*

*kishmish shish ratl fī
yak rūpiya farokhta mī-
shavad, ba kadar-i-yak
hazār rūpiya [*kharid bi-
kun*]. [*bi-khar*; *kharid
bi-namā*.]*

*nirkh-i-bāzār yaksān nīst.
nirkh - i - bāzār mukarrar
nīst.*

*tabdil - i - nirkh - i - bāzār
ma'lūm na mī-shavad.*

*dar shīrāz nirkh-i-bāzār tā
dū sā'at ba mushkil yak-
sān mī-mānad.*

*īn chīzhā ba amānat guz-
āshtam, [farda waṣn
khwāham kard]. [pesh
rū,e khud farda waṣn-
ash khwāham kard; rū
ba rū,e khud farda waṣn-
ash khwāham dīd.]*

see that you are not imposed *khabardār ki shumā fareb na khured.*

have you compared them *ba namūna ānhā-rā mukābil karda ed?* [muwāfiq and?] [*in misal-i-ān mī-mānad.*]

two or three packages are *dū si basta az kism-i-a'lā ast.*
superior,
go and procure a pass for *bi-rau o az barā,e chīzhū ki taiyār and khatt-i-rāhdārī hūṣil kun.*

Exercise.—When the prince became a man, he one day took leave of his father and went away to enjoy the chase, where a beautiful deer came in sight, grazing on a plain, with a golden collar round its neck. He then gave these orders to the people who were with him:—" You must manage to catch this fawn alive,—surround it on all sides ; if we thus get it, so much the better ; otherwise, the person over whose head she bounding escapes, must put his horse to full speed after it." Just as they had completely encircled it, the deer all at once made a spring over the prince's own head ; the rest checked their horses' reins, while he spurred his horse hard at its heels. She bounded away at such a rate as to leave the attendants many miles behind, and at last outrunning him, vanished from his sight. He then stopped in amazement, himself he knew not where, and his followers far away ; neither had he a place to lodge in, nor enough of the day left to return.

LESSON 58.—*In continuation.*

sabak panjāh o hashtum dar zikr-i-mazkūr.

get a boat, and send them *māshūh bi-gīr o chīzhā-rā bar jahāz bār kun.*

sir, the captain's agent *ṣāhibā, kār-guzār-i-nākhudā guft ki imrūz asbāb bar jahāz bār shudan na mī-tawānad.*

don't mind what the agent *ānchi kār-kun mī-goyed bar ān [ma shināu] [khayāl ma kun, or gosh ma kun]; magar ānchi man mī-goyam ba [gosh-i-jān bi-shināu]. [gosh o dil bi-shināu.]*

sir, as you bade me, I am *ṣāhibā, [chunānchi farmūda ed ba muṭābik-i-ān] mī-ravam. [ba mūjib-i-farmān.]*

going, go and ask the head accountant when the ship *bi-rāu o az muḥāsib-i-azam bi-purs ki jahāz kai [langar khwāhad bar dāsh], o jawāb biyār. [rawāna khwāhad shud.]*

servant, call the cashier, *ai nafar, khizānchi-rā bi-talab.*

how much was collected *dī rūz chi kadar pūl jama' shuda būd?*

keep the money by you, ¹ *pūl-rā nazd-i-khū¹ nigāh bi-dār, ba kase dih.*

¹ make this money your charge, *īn pūl-rā ha khud bi-dār; pūl-rā nazd-i-khud amānat dār.*

what is the discount on the Company's paper?

if you purchase the Company's paper of six per cent. interest, the discount is two tumans six kirān; if you sell, it is two and a half tumans.

take these four thousand tumans, with what money has been received for bills, and buy Company's paper,

send these letters as directed,

¹ *sad rūpiya, e kaghaz-i-dīwān-rā chi kasr mī-girand?*

fī sad rūpiya, e barāt-i-Kampanī bahādur chi kādar tanzil mī-kunand? dar kāghaz-i-dīwān fī sad shish tūmān sūd mī-gādad, agar bi-khared dū tūmān o shish kirān kasr ast; yā bi-faroshed dū tūmān o nīm.

agar kāghaz-i-barāt-i-dīwān, ki fī şade shish tūmān sūd mī-dihand, bi-khared dū tūmān o shish kirān kasr nā-girand; agar bi-faroshed, fī şaddū o nīm tūmān ważī'at ast.

² *in chahār hazār tūmān bū m'a ān pūl ki az karzhā wuşūl karda shuda ast bi-gir o barāt-i-dīwān bi-khar.*

ba muwāfiķ-i-sar nāmahā, e in khutūt [rawāna] bi-kun. [rawān.]

Exercise.—While in this perplexity, the eyes of the prince lighted on a dwelling, and thinks he, "Well, let me at least learn to whom this house belongs." He then beheld a venerable aged darwesh seated there, to whom, after salutation, he observed, "With your leave may I

¹ Sindh and Punjab Railway Company.

jamā'at-i-rāh-i-āhani, e Sindh o Panjāb.

² debt, *karz* (plur. *kurūzāt*); debtor, *karzdār*.

remain all night here?" "By all means, my child," replied the venerable man, "the house is at your service." Having quickly given the necessary directions for his guest's repast, as well as the horse's grain and fodder, when done also with entertaining him, he asked, "Pray who are you, young gentleman, and why have you come here?" He then related the whole of his late adventure. In the mean time, what does he see? Lo! on a splendid throne, four fairy queens, exquisitely beautiful, clad in rich brocade, and covered from head to foot with jewels and precious stones, suddenly descended, who, having alighted, made their obeisance to the reverend sage, and seated themselves respectfully in his presence.

LESSON 59.—*In continuation.*

sabak panjāh o nuhum dar mubāḥaṣa,e marbūr.

bring those goods in bullock carts from the custom-house,

you must attend to every-thing,

put the store No. 2 into order, and see that there is no damage,

az gumruk khāna ān asbāb-rā dar 'arāba,e gāw [guzāshtha] biyār. [kar-dā; nihāda; bar dāshtha.]

shumā-rā ba har chīz mutawajjih shudan bāyad. bāyad ki shumā ba har chīz [multafit bi-shaved]. [tawajjuh bi-kuned.]

¹ *asbāb khāna,e duwum durust bi-kun, wa khabardār ki nuksān na shavad.*

¹ an armoury, *salāh-khāna*.

a counting-house, [*muhāsib*]-*khāna*. [*hisāb*.]

a bank, *ṣarrāf-khāna*; *ṣarrāfa*.

a factory, *kār-[khāna]*. [*gāh*.]

an office, *daftār-khāna*.

a post-house, *manzil-khāna*.

if you don't look to every-
thing, who else will ?

I am going out, let me see
everything ready when I
come back,

door-keeper, are the count-
ing-house accountants
come ?

who is at work in the iron-
factory ?

sir, nobody is yet come,

how is this, not yet come ?
—what time of day do
they mean to come ?

this is the case every day,
and therefore Mr. —'s
work is not yet done,

when they come to-day, we
will settle this business,

Saladin is speaking to me
daily about this work,

when they come send them
to me,

agar shumā [ba] har chīz
nazar na khwāhed kard
ki khwāhad kard ? [dur.]

man berūn mī-ravam b'ad az
āmadan-i-khudam hama
chīzā barābar [mu'ai-
yana] bi-kunam. [mu-
shāhida ; mulāhaṣa.]

man hālan berūn mi-ravam,
khabardār ki pesh az
āmadan - i - man hama
chīzā taiyār bāshand.

ai darbān ! muhāsibān-i-
muhāsib - khāna āmada
and ?

dar kār - khāna,e āhan
kudām kas kār mī-kunad ?
sāhibā, kase ilā hāl nayā-
mada ast.

chigūna [ast] ki kase nayā-
mada ast, ba kudām sāat-
i-rūz eshān irāda,e āma-
dan mī-dārand. [ittifāk
mī-ufṭad.]

har rūz chunīn [ast], o az
īn sabab kār-i-fulān sū-
hib tā hanoz tamām na
shuda ast. [ittifāk mī-
shavad.]

wakte ki īnrūz āyand mā īn
kār-rā [faisal] khwāhem
kard. [faṣala ; tasfiya.]
salāhu-d-dīn har rūz az
barā,e īn kār ba man gujī
o gū mī-kunad.

dar waqt-i-āmadan eshān-rū
ba man bi-firist.

Exercise.—The sage remarked, “Well, this was not your visiting-day here, pray tell me on what account you have come.” They replied, “Worshipful saint, there is a princess named *Badar Munir*; we intended to pay her a visit, this is the road, and we could not find it in our hearts to pass by without first paying our respects to you.” He then said, “Good, do take this prince also along with you; he will at all events see whether *Badar Munir* is more lovely than the ladies of his palace, or they fairer than she.” To this the fairies agreed, and having handed him to their throne, flew away, and in the twinkling of an eye reached the palace of *Badar Munir*. The instant that *Mihr Munir* discovered that angel’s face, bright as the moon, he became enamoured with her, while she also admiring his radiant countenance, and flushed by love’s magic bloom, shone resplendent with the charms of a damask rose.

LESSON 60.—*In continuation.*

sabak shastum dar makūla,e mā kabl.

how long are those Europe
goods to lie at the custom-
house ?

sir, without an invoice to
know what they are, how
can I bring them ?

different sorts of goods pay
different rates of duty,

tā chand dar [gumruk] *ān as-*
bābhā,e farang khwāhad
mānd. [*jaziyat-khāna*.]

sāhibā, baghair - i - fīrist-i-
chīzhā, chigūna sāmān
āwardan mī - tawānam,
ki m' alūm am nīst ?
sāhibā, baghair-i-fard-i-irsāl
az barā,e shinākhtan chi-
gūna asbāb mustakhlis mī-
tawānam kard ?

ba asbāb-i-kism-i-mukhtalif
mahsūl fark dārad.

ba har kism-i-asbāb mahsūl-
i-digar ast.
mahsūl - i - har matā' judā
judā ast.

by opening the boxes and seeing their value, you will be able to understand,

sir, I cannot myself open the packages,

in opening the packages, the goods may be injured,

Here, take the invoice and go directly,

sir, I am going; please to give me the invoice,

at two o'clock the custom-house officer came and opened the boxes,

when I have signed each invoice, I will give them to the accountant to be copied, and then send them to you,

clerk, copy these, and give them to the sergeant,

az kushādan-i-şandūkhā wa az mulāħaza,e kīmat-i-asbāb ba shumā [inkishāf] khwāhad shud. [mun-kashif.]

az kushādan-i-şandūkhā wa takhminakardan-i-kīmat-i-asbāb shumā-rā m'alūm khwāhad shud.

şāhibā, tanhā şandūkhā na mi-tawānam kushād.

az kushādan-i-bastahā shāyad [nukşān-i-asbāb shāvad]. [ba asbāb nukşān rasad.]

ai nafar! fihrist-i-asbāb bi-gīr o fi-l-faur bi-rāu.

ai nafar! fard-i-asbāb bi-gīr o ba zūdī bi-rāu.

şāhibā, ilhāl mi-ravam, mihrbānī karda fard-i-irsāl ['ināyat] bi-farmāyed. [marhamat; 'atā]

ba sā'at-i-dū ['uhdadār]-i-makūt' āmad o şandūkhā kushād. [āmil.]

wakte ki ba har fard dast khatt khwāham kard ān-rā ba muhāsib, az barā,e nakl kardan khwāham dād, wa pas az ān ba tū khwāham firistād.

[kātibā!] in-rā nakl bi-kun o ba hawāladār bi-dih. [ai muharrir.]

call a blacksmith, and open the boxes ; compare the value and quantity of the goods with the invoice, then make them tight again,

āhangar-rā bi-ṭalab o san-dūkhā-rā bi-kushā ; kīm-at o warn-i-asbāb bū bijak mukābil bi-kun, ba'd az ān bāz [bi-band].
[band kun.]

Exercise.—Three watches of the night glided away in such pleasure, harmony, and delight, as human tongue cannot express. When these four fairy damsels were about taking leave, they addressed the prince thus : “ Come along.” He being pierced to the heart with the arrow of love, replied, “ I will not go ; if you must set off, by all means depart.” On representing this to *Badar Munīr*, that she might persuade him to take leave, they perceived that she also had no desire to let him away. In this perplexity they observed, “ Now what is to be done ? if we leave him, how shall we show our faces to the holy man ? and if we convey him hence in the present posture of affairs, she will be offended ; the best advice is to wait a little longer, till both begin to slumber.” After this, with the fatigue of sitting up, both got a-nodding ; they then gently and artfully raised him on the throne, and with some philter lulling him asleep, flew off with him.

LESSON 61.—*In continuation.*

sabak shast o yakum dar maṭlab-i-peshīn.

sergeant, when you have signed your name, give them to the cashier, the officer having entered the particulars of every case in his book, and the duty on each article, wrote the amount,

ai hawāladār wakte ki dast khatt karda bāshed ānhā-rā ba tāhwil-dār bi-dihed. sāhib-kār-i-a'lā dar kitāb-i-khud mutafarrikāt wa mahsūl-i-har jins sabt karda mablagh it - rā [darj] namūd. [tahrir ; mastur ; tasfir ; irkam ; indraj ; mundaraj.]

taking the invoice, I had to go again, and show it to the head officer,

having done all this, it had struck four o'clock, and the custom-house was shut,

the next day I delivered the invoice to the officer,

having examined the value of the articles, and their duty, he signed it,

afterwards, paying the duty to the cashier, having got an order for a pass and cleared the cases, I hired coolies, and brought them away,

accountant, I will not give a farthing to the custom-house people or the policeman at the wharf,

accountant, why did you not go to the police-office and get a pass ?

i'lām-nāma girifta marū ba huzūr-i-'āmil-i-[buzury] bāz raftan wa namūdan zārūr uftād. [a'zam; a'tā.]
ba'd az tamām kardan-i-īnhā sā'at-i-chahār shud o gumruk-khāna band gar-did.

rūz-i-dīgar fīhrīst-rā [ba 'āmil-i-mukāṭa'at hawāla kardam]. [ba hawāla.e 'āmil-i-gumruk - khāna kardam.]

ba'd az mulāhaza kardan-i-kīmat-i-asbāb o mahsūl-i-ānhā dast khātt bar [fīhrīst] kard. [ta'lika; fārd.]

ba'd az adā namūdan-i-mahsūl ba ṣarrāf hukm-i-iżāzat-nāma yāftam; sandūkhā mustakhlis kardam wa hāmilān-rā (or ham-mālān-rā) ba muzd girifta ba khāna ān asbāb-rū burdam.

ai muḥāsib, ba ahl-i-gumruk-khāna yā ba yake az ahl-i-ihtisāb-i-furṣa [dirame] na khwāham dād. [pasheze.]

ai muḥāsib, chirā ba daftar khāna, e zabt o rabt-i-shahr barā, e yāftan-i-[iżāzat]-nāma na rafti ? [khalāsi.]

Exercise.—On their arrival, they delivered him to the good father, and with his permission returned to their own mansions. By dawn of day, when he (the prince) awoke, neither the sparkling dome nor its resplendent orb was there ; he heaved a deep sigh, and calling, “Alas, *Badar Munir!*” again fell into a doze, from the effects of the potion upon him. Soon after, when a watch and a half of the day had elapsed, on the appearance of a crowd, the darwesh from circumstances guessed that these must be his attendants, and having called them, he consigned him to their charge. His companions were of course gratified by finding him ; but noticing his condition, they got alarmed about what reply they should give the king, and thus interrogated the good anchorite : “Please your reverence, why is our prince thus distracted ?” “Ask himself,” said he. On hearing this, they accosted the prince in the following words : “Son of our sovereign, why are you thus beside yourself ?”

LESSON 62.—*In continuation.*

sabak shast o duwum dar bahs-i-mazbur.

sir, what can I do ? for two or three days I have not had a moment's leisure, one can't get a thing done at once at the court,

if I don't go myself, nothing is done,

ṣāḥibā! chi kunam, az dū si rūz marā fursat-i-chashmak zadān na būda ast o fauran ba 'adālat [chize na tawān kard]. [kase hech na mī-tawānād kard.]

baghair rafian - i - khudam [hech karda na mī-shavad]. [hech na mī-shavad; hech kār bar na mī-agad.]

sir, I know, five days ago,
you wrote to Shiraz that
the things would be for-
warded to-morrow or
next day, and no pass is
obtained,

how can they go? they can't
be sent without a pass,
is the order for screws gone
to Shiraz factory?

they promised to send them
to-day,

if they don't come this
evening, you go there be-
fore gun-fire,

for want of these screws the
bales of cotton are lying
loose,

no one knows when the
vessel will sail,

have you collected the bills
I gave you yesterday?

*sūhibā! man mī-dānam ki
panj rūz pesh az īn ba
shīrāz nāvishta ed ki far-
da yā pas farda chīzhā
firistāda khwāhad shud,
wa hāl ānki hech ijāzat-
nāma hāsil na shuda
ast.*

*pas chigūna baghair-i-ijāzat
nāma tawānand raft?
āyā hukm barā,e sūkhtan-i-
pechhā ba kār-khāna,e
āhanī,e shīrāz rafta ast,
yā na?*

*{ eshān wāda kardand ki
imrūz [bi-firistem]. [ān
chīzhā-rū khwāhem firis-
tūd.]*

*agar ānhā imrūz shām na
rasand pesh az wakt-
i-top zadan ān jā bi-
rau.*

*{ ba sabab-i-[na būdan-i]¹
pechhā bastahā,e pumba
[wā]² uftāda and.
'[adm-i-marujūdī,e.] [be
band.]*

*kase na mī-dānad ki jahāz
kai [langar bar khwāhad
dāsh]. [rawān khwāhad
shud.]*

*fīrīst-i-mutālabāt ki dī-
rūz shūnā-rā dādam ān
hā-rā [mujtamī?] kardo
ed? [jam'; fīrahām
bahām.]*

sir, I have given in the money for all you gave me,

aikhudāwand, ān kadr-i-muṭalibāt ki badīn banda az huzūr [dāda] shuda būd mujmū'a,e pūl - i - ān dākhil-i-khizāna,e 'āmira karda am. [sapurda; hawāla karda; tahwīl karda]

Exercise.—The prince neither distinctly articulated with his mouth, nor opened his eyes, all that he raved being, “Alas, *Badar Munir!*” In short, they placed him in the palki, and conveyed him with fear and trembling to the king, to whom they stated the matter so : “ May it please your majesty, yesterday afternoon a lovely fawn came in sight, and the prince, after forbidding us, set his horse after it himself at full gallop ; we nevertheless followed at a respectful distance. She took shelter in so wild a wood, that the prince escaped our sight entirely, though we were all following him with our eyes ; besides which, darkness overtook us, and we being helpless, passed the whole night in that place ; but rising by daybreak we continued our inquiries ; at last we found him in this distracted condition, at the lodge of a hermit there. When we inquired of him, he also gave us no information whatever, though we naturally conjecture that the person’s name which is mentioned must be one with whom the prince is in love.”

LESSON 63.—*In continuation.*

sabak shaṣṭ o siwum dar guft-o-gū,e mausūf.

do you know where Na-jamudīn is ?

sir, I heard he is not coming to-day ; his brother says he has a fever,

najmu-d-din kujā ast, shunā

mī-danē?

śāhibāl man shunīda am kio imrūz na mī-ayad; barādar-ash guft ki o tap karda ast.

how does he mean to do his work? he has a fever daily,
was the cloth examined yesterday, and placed to Muhammad Ali's account?

sir, it is entered in the waste-book, not in the ledger,

why so, if he objects to the brokerage, how is it to be settled?

sir, I will thank you to settle it with him; he does not mind us in the least,

make out the account of what cloth he has purchased up to this time, balance the account, leaving out the cloth bought yesterday,

chigūna kār-i-khud-rā mī-kunad, ki o har rūz tap dārad.

nirkh-i-pārcha-rā dīrūz dar-yāft karda, shumā dākhil-i-hisāb-i-muhammad 'alī karda ed, yā na?

ṣāhib! dākhil-i-khasra shuda ast, magar dākhil-i-tafrik-nāma na shuda.

chirā agar i'tirāz-i-dalālat kunad, chigūna [band o bast] khwāhad shud? [mukarrar; munfaṣil.]

ai ṣāhib! man [az shumā ihsānmand]¹ khwāham shud agar bā o faṣala ān mu'āmala khwāhad kard; [o ba sukhan-i-man hech wazn na mī-nihad].²

¹[mamnūn-i-ihsān-i-shumā.]

²[ki kalām-i-man nazd-i-o wazn na mī-girad.]

²[o sukhan-i-marā hech ba khayāl-i-khud na mī-ārad.]

²[o ba sukhan-i-man hech i'tinā na mī-kunad.]

hisāb-i-ān pārcha ki o tā in zamān kharida ast bi-kun.

pārcha,e dīrūza [dar hisāb nayāwarda] tamşil hisāb pārcha,e peshīna bi-kun. [wā guzāṣṭha; dar guzāṣṭha.]

the account ought not to remain unbalanced,

{
¹ *hisāb-i-o baghair-i-tamṣīl*
dādan na bāyad guzāsh.
dar hisāb-i-o jam' wa kharch
wazā' namūda baghair-i-
nawishtan-i-bakāyā ān-rā
na bāyad guzāsh.

Exercise.—The king then tenderly began : “ My child, if you will discover your affliction, we shall then consider of a remedy for it.” After much entreaty, he returned, “ O my dear father, the only specific I want is *Badar Munīr*; possessed of her I would recover.” They next interrogated about her address and residence. The prince sorrowfully said, “ I know not, indeed.” He rejected all food, continued day and night heaving deep sighs, and weeping bitterly. Witnessing this distress, his parents also were sorely afflicted, and kept beating their breasts in such anguish for their son, that the affairs of the state were running fast into disorder and confusion. The minister was a prudent man, and thus remonstrated to his majesty : “ Let not your highness be so woe-begone, but attend as usual to the interests of your kingdom; your slave is despatching messengers in every direction; should a princess of the name be found anywhere, we may then get the prince married to her; if the parents agree with a good grace, all is well; if not, why, let us force them.”

¹ outstanding balances, *bakāyā, e hisāb.*

a remainder, residue, *bakiyat* (plur. *bakāyā*).

LESSON 64.—*In continuation.*

sabak shast o chahārum dar zikr-i-mazkūr.

the account of shawls, handkerchiefs, baftas, &c., which have been agreed for, is all settled,

*hisāb-i-shālhā, dast mālhā,
bāfta o waghaira [ki ki-
mat-i-ānhā faīsal shuda
būd bā sar-anjām rasida
ast]. [ki dar kīnat
faīsal shuda būd bā
anjām rasida ast.]*

there is nothing else due to him ; if you please to compare Dr. and Cr. you will see,

¹ *az mā o-rā hech dādanī nīst;
agar az rāh-i-mihrbāni
jam'a o wāsil-rā [mukābil]
khwāhed kard, khwāhel
fahmid. [tanzīr; tamṣīl;
taṭbīk.]*

Kāsim accountant, what are you doing ? see that the accounts are correct,

² *ai kāsim muhāsib ! chi mi-
kuned ? bi-bīn ki hisābā
[durust] and, yā na.
[sahīh.]*

I am afraid there are errors in Saladdin's last year's account,

*man mī-tarsam ki dar hisāb-
i-par sāla,e salāhu-d-dīn
[ghalāthā] wāki' shuda
and. [aghlāt.]*

¹ compare this with that.

*īn chīz-rā ba ān chīz mukābil bi-kun.
mukābila,e īn chīz-hā bi-kun.*

īn chīz wa ān chīz-rā mukābil bi-kun.

² to correct, amend, *sahīh* kardan.
authentic news, *sahīh* *khabar*.
excellent proof, *sahīhu-l-'aiyūr*.

I can't make out what sugar, coffee, sugar-candy, and raisins have been purchased,

sir, here is nothing without a written order; the accounts agree with what is written,

that's not what I mean. I say it's not clear what belongs to each account,

sir, there is no fear about that—I have by me the accounts of sales and purchases,

tell me what is the amount of Saladdin's account—what quantity and kind of articles,

*khabar na dāram, ki chi
kadar shakar, kahwa, na-
bāt o kishmish kharīda
shuda ast.*

*sāhibā! baghair-i-hukm-nā-
ma, e huzūr hech dākhil-i-
hisāb na shuda ast;
hisābhā ba ānchi nāvishta
shuda ast [mūwāṣik] and.
[mutābiķ; barābar.]*

{ *ān matlāb-i-man nīst, balki
mī-goyam ki ānchi ba har
hisāb ta'alluk dārad, ān
sāf m'ālūm nīst.*

*man īn na mī-goyam, balki
matlāb-i-man ān ast ki
ta'alluka, e har chīz ba
har hisāb-i-[’alā haddah]
sāf m'ālūm nīst. [muta-
farrika.]*

*sāhibā! ba nisbat-i-ān hech
khauf nīst, man hisābhā, e
kharīd o farokht dāram.*

*marā jam'-i-hisāb-i-salā-
hu-d-dīn bi-go, wa kadar
o kism-i-asbāb-ash nishān
bi-dih.*

Exercise.—This plan was applauded by the sovereign, and scouts were accordingly sent to all quarters, with a requisition in due form. One of these emissaries found his way to *Badar Munīr's* country, and on making the requisite inquiries there, he learned that her situation was still more deplorable, by pining at the absence of her lover. On this the fleet envoy, quite overjoyed, entered the presence of her illustrious father, and presented the

formal request to him ; who, though drooping with sorrow for his daughter, on reading the contents of the paper, became much exhilarated. He instantly, without loss of time, preparing an answer, delivered it to the messenger, with this injunction, "Do you quickly proceed by night and by day till you deliver this from me." The purport of it was thus : "The friendly epistle hath reached us, in which you solicit my daughter *Badar Munir's* hand for your son *Mihr Munir*, to which I have consented : it is now incumbent on you to reflect, that the sooner you arrive for the nuptials, so much the better : you will therefore be pleased to make no delay, nor take any trouble about the bridal preparations."

LESSON 65.—*In continuation.*

sabak shaṣṭ o panjum dar makāla,e mā kabl.

sir, wait a moment, the articles had on the 4th instant are not entered,

¹ *ṣāḥibā!* *kadre ṣabr bi-far-māyed*; *asbāb-i-tārīkh-i-chahārum-i-māh-i-hāl* [dar kitāb nawishta] *na-shuda ast.* [*dākhil-i-hisāb*; *madkhūl-i-daftār*; *dākhil-i-daftār*, *daftār kāid*; *dar hisāb mundarij*; *dar daftār indirāj*; *darj-i-hisāb*.]

Mr. —— will sail tomorrow ; is his account ready ?

fulān sāhib farda [*sawār-i-jahāz*] *khwāhad shud* ; *āyā hisāb-i-o taiyār ast?* [*dar jahāz rawāna*.]

¹ current month, *māh-i-hāl*.
current year, *sāl-i-rāwān*.

it is here, sir ; the amount due from him is 56,411 rupees,

şākibā! hisāb hamīn ast mablagh ki az o [rasidāni] ast panjāh o shish hazūr chahār şad o yüzdah rüpiya mī-bāshad. [mu-tâliba.]

give me the account ; I will go on board the ship, settle it, and get the money,

ba man hisāb-i-o bi-dih, man bar jahāz rafṭa, faṣal khwāham kard, wa mablagh-rā khwāham girift.

you come with me, then I shall have no trouble in explaining,

hamrāh-i-man biyā ki marā [hech zuhmat-i-fahmāish-i-ān na khwāhad shud.] [hech zuhmat dar tafsīl-i-ān na bāshad ; ki man dar takrīr-i-tafsīl-i-ān hisāb hech zuhmat na baram.]

Kudrat-Ullā, bring the waste-book, journal, and ledger with the book of sales with you,

¹ *kudrat allāh !*
kitāb-i-yād dāsht, waste-book.
kitāb - i - mutafar-rika,
kitāb-i-tafrik,
kitāb-i-ruz-nāma,
kitāb-i-madkhāl o makhrāj,
kitāb-i-āmadānī o khārīch,
kitāb-i-farosh, sales-book.
hamrāh-i-khud biyār.

¹ To be written thus :— *kudratu-l-lāh.*

show me the amount of
what is due to and from
each of the shopkeepers,

it appears to me all the
accounts are in confusion,

bark you ! are all my
things ready ?

sir, some one has taken
money for them ; no
doubt they will be here
by two o'clock,

when they come, send them
immediately to the new
landing-stage,

it is now high water, I can't
wait longer,

*pūl-i-madkhāl o karz-i-har
dukāndār ba man nishān
bi-dih.*

ba man bi-namā mablāghāt-i-dād o sitād-i-har dukān-dār.

*marā [mī-namāyad] ki hama
hisāb darham barham
ast. [ma'lūm mī-shavad.]*

*ai nafar ! hama chīzhā-e
men taiyār and, yā na ?*

*ai sāhib ! fulān nafare barā-e
ān kār mablāgh girifta ast.
yakīn dāram ki karib-i-sā'at-i dū īn jā khwāhānd
[būd]. [rasid.]*

¹ *wakte ki bi-rasand fi-l-faur
ba ma'abar-i-nau bi-firist.*

*aknūn madd bālā ast, ziyāda
az īn [tākhīr] na mi-tawānam kard. [der;
tawakkuf.]*

Exercise.—When the bearer of such cheering intelligence delivered the letter into the minister's hands, he forthwith conveyed it to the emperor's court ; and when his majesty cast his eyes over the lines, he felt his heart glow with renovated vigour. In short, he was supremely happy, and accordingly ordered a reward for the bringer of these glad tidings. That day, in every house over the whole city, there were great rejoicings, and the king thus instructed the minister : "I will set out on such a

¹ it is high-tide, *madd bālā ast.*
it is low tide, *jazr pā, īn ast.*

day to celebrate the auspicious marriage of *Mihr Munir*; in the mean time, get all the equipage immediately ready for the royal nuptials, as well as the necessaries for our journey." In that period every requisite was prepared, and the king set forth in great pomp and splendour, along with his army, with a retinue and procession so numerous and resplendent, that a detail here would prove too tedious. In a few weeks he entered the other's territories with becoming grandeur and dignity, with flying colours and bands of music, and thence, having accomplished the object of his journey, he returned to his own capital in a very splendid manner, bringing with him his son and daughter, attended with melody, pleasure, and delight.



PERSIAN MANUAL.

PART II.

VOCABULARY.

ENGLISH AND PERSIAN.

The following selection of phrases will be found to answer two distinct purposes: 1st, To exercise the student in readily turning into Persian every possible variety of English expressions; 2nd, To serve as a vocabulary of useful words, each sentence containing a leading word, arranged according to the order of the alphabet.

A.

abandoned—able.

ABANDONED—The crew having abandoned the ship, had run away.—*mallāhān jahāz-rā guzāsha* (*mafrūr gashā*) *būdānd*. (*firār karda*; *rū ba firār nihāda*.) Or, *mallāhān tark-i-jahāz girifta gurekhta būdānd*.

ABATE—He does not abate me one diram.—*o* (*yak diram kam*) *ba man na mī-kunad*. (*takhfif-i-yak diram*.) Or, *o az ān kīmat yak diram az man kam na mī-girad*.

ABIDE—Abide with me a few days.—*bā man chand roz* (*bi-māned*.) (*tashrif bi-dāred*.) Or, *chand roz īn* (*banda*)-*rā az shukbat-i-khud mammūn bi-farmāyed*. (*khāksar*, *yidiwī*.)

ABILITY—He possesses great ability.—*o bisiyār* (*kābiliyat dārad*). (*kābil ast*.) Or, *o dar 'ilm kāmil ast*. Or, *o ba kamāl-i-'ilmīyat rasīda ast*. Or, *o sāhib-i-(balūgh) ast* (*isū'adād*.)

ABLE—He is an able man.—*o (sāhib-i-aswūd) ast*. (*musta'idd*; *māhir*; *ahl-i-isti'adād*.)

ABLE—Are you able to do this?—*īn kār mī-tawāned kard?* Or, *shumā mī-tuwāned ki īn kār bi-kuned?* Or, *shumā kābilīyat-i-īn kār kardan dāred?*

ABSENT—I have been absent ten days.—*dah roz (ghair-hāzir) būda am.* (*hāzir na.*) Or, *ghaibat-i-man tā dah roz tūl kashīda ast.*

ABSTAIN—We ought to abstain from committing evil.—*mā-rū bāyad ki az bad-kārī (parhez bi-kunem).* (*bāz biyāyem; dast bi-dārem.*) Or, *mā-rā az kār-i-shāni (dast kotāh) bāyad kard.* (*tajannub.*)

ABSURD—It is absurd to speak thus.—*chunīn guftan (behūda) ast.* (*lā-ya'nī; 'abas.*)

ABUNDANCE—Take as much as you please; I have abundance.—*har қadar ki khwāhed, bi-gired; man (ba kaṣrat) dāram.* (*ba ifrāt; ba wafūr; ba wafrat; ba firāwān; ba fart.*)

ABYSSINIAN—That is an Abyssinian slave.—*o (ghulām)-i-habshi ast.* (*banda; zar-i-kharid; mamlūk; 'abd.*)

ACADEMY—He goes to an academy daily.—*o rozmarra ba madrassa mī-ravad.*

ACCEDE—Do you accede to what I propose, or not?—*ānchi mī-goyam kabūl mī-kuned, yā na?*

ACCENT—I still retain my Persian accent.—*tā ḥāl lahja, zabān-i-fārsī dāram.*

ACCEPTABLE—The book you sent me was acceptable.—*kitābe ki shumā ba man firistāded (pasandīda) būd.* (*pasand; maṭbū'; makbūl.*)

ACCEPTED—He immediately accepted my offer.—*o fil-fauz sukhan-i-marā (kabūl kard).* (*pazirraft; ijābat kard.* Or, *hamān sā'at bar sukhan-i-man rāzi shud.*)

ACCOMPANY—Except you accompany me, I will not go.—*man baghāir (ham-rāhi,e) shumā na khwāham rāst.* (*rafākat-i-; suhbati-.*) Or, *man na mī-ravam tā ānki shumā hamrāh-i-man nayāyed.*

ACCOMPLISH—I was not able to accomplish my wishes.—*ma'i (ba murād-i-khud rasīdan) nō! tawānistam.* (*āru,*

khud bar sar āwardan; ummed-i-khud ba anjām rasānī-dan; gul-i-murād-i-khud-rā chīdan.) Or, muddā'āyam az dastam bar nayāmad. Or, makşūdam hāsil (nayāmad). (na shud.)

ACCOUNT—Have you an account with him?—shumā bā o һisābe dāred?

ACCUSED—He is accused of robbing his master.—bar o tuhmat-i-duzdī kardan-i-āghā,e khud-ash īmada ast. Or, tuhmat bar ān shakhş nihāda and ki o māl-i-mālik-i-khud-rā duzdīda ast. Or, ān kas ba tuhmat-i-duzdī kardan-i-āghā,e khud (giriftār īmada) ast. (maғ'un gardīda; muttahim gardīda; mansūb gashta.)

ACCUSED—I am accused of breach of my word, personal levity, and weakness of judgment.—man ba tanākīs-i-kaul wa khiffat-i-zāt wa rakākat-i-rā,e mansūb gardīda am.

ACUSTOM—Accustom yourself to read and write.—dur khwāndan wa nawishtan khud-rā mashāk bi-kun. Or, (isti māl)-i-khwāndan wa nawishtan bi-kun. (rabī; sawād.)

ACID—This fruit is very acid.—īn mewa khailī (turush ast). (talkhī dārad.)

ACQUAINTANCES—He has many acquaintances.—o bisiyār (āshnāyān) dārad. (muşāhibān; rufakā; mūnisān.) Or, o ba mardumān-i-bisiyār ma'rifat dārad.

ACQUAINTED—I am acquainted with all.—man hama-rā mī-shināsam. Or, man bā hama (wākif am). (ma'rifa-i dāram; rū shinās hastam.)

ACQUIRED—He has acquired great knowledge.—o 'ilm-i-wāfir (hāsil) karda ast. (paida; andokhta.) Or, o taħṣil-i-'ilm ba darja,e kamāl karda ast.

ACQUITTED—He has been tried and acquitted.—murāfa'a,e o tamām shud wa chīze bar o şābit nayāmad. Or, taħ-kīkūl-i-o kardand wa lekin az ('adm-i-şabūlī riħā, i yāfi'). ('uhda,e ān jurm berūn īmad.)

ACTION—A good action deserves our praise.—fli-i-nok (lā, ik i-afrīn wa taħsin) ast. (wājibu-l-ta'rif.)

ACTIVE—He is exceedingly active in that business.—*o dar ān kār bisiyār (chālāk) ast.* (*shāṭir; kār-rān; tez-kār; chust; tez-dast.*)

ADJACENT—This is adjacent to that.—*īn badān muttaṣil ast.*

ADAM—The angel of God expelled Adam and Eve from paradise.—*firishta, e khudū az bihisht ādam wa hawwā-rā ikhrāj kard.* Or, *malaku-l-hakk az jannat ādam wa hawwā-rā (badar kard).* (*jilā kard; berūn kashid.*)

ANGEL—The angel of death seizes upon all men.—*malaku-l-maut (jān-i-har insān mī-gīrad.) (kābiżu-l-arwāh ast.)* Or, *azrā, il ăkhîr jān-i-hama-rā mī-gīrad.* Or, *ajal ăkhîr ba hama kas mī-rasad.* Or, *hama kas-rā ajal firār mī-rasad.* Or, *mā hama 'alūfa, e marg hastem.*

ADDITION—He has received an addition to his salary.—*izāfa, e mushāhira, e khud yāfta ast.* Or, *bado izāfa, e muwājib rasīda ast.* Or, *dar tankhwāh-i-o (tarakkī) gar-dīda ast.* (*afzūnū; ziyādatū.*)

ADDRESS—Pray can you tell me his address?—*śāhibū, nīshān-i-khitāb wa nām wa makām-ash furmūdan mī-tawāne?*

ADJOURNED—To-day's meeting is adjourned till Monday next.—*majlis-i-imroz tā dū shamba, e āyanda maukūf ast.* Or, *mahfil-i-imroz tā dū shamba, e āyanda mu'attal karda and.*

ADJUST—Let us first adjust this matter.—(*biyā tā awwal mukarrar-i-īn kūr-rā bi-kunem.* (*bi-guzār ki awwal rasa wa ruju'.*))

ADMIRABLE—This is admirable writing.—*īn khatt bisiyār (nafīs) ast.* (*khūsh-khatt.*)

ADMIRE—I greatly admire him for his great learning.—*man az kamāl-i-'ilm-ash bisiyār ta'ajjub dāram.*

ADMIT—I do not admit what you say.—*man ānchi shumā mī-goyed, (kabūl na dāram).* (*manzūr na mī-kunam.*) Or, *man kā, il-i-kaul-i-shumā nīstam.* Or, *bar ānchi shumā mī-goyed man kā, il nīstam.*

ADMITTED—May a stranger be admitted?—*begāna-rā dar*

in jā ijāzat-i-(dākhil shudan) ast? (madkhāl kardan; dākhil kardan; dukhūl kardan; tadakhhul sākhtan.) Or, gharibe-rā rukhsat ast ki dar in jā bār yābad?

ADULT—A school has been opened for adult persons.—*makteb az barū, e shakhshān-i-bāligh bar pā shuda ast. Or, ta'lim-khāna, e-rā ba jihat-i-nau jawānān binā nihādu and.*

ADVANCE—Can you advance me this sum?—*in pūl ba ṭaur-i-peshgī marū mī-tawāned dād.*

ADVANCED—The enemy had advanced as far as Shīrāz.—*dushman tā ba shahr-i-shīrāz pesh rafta būd.*

ADVANTAGE—Of what advantage will that be to me?—*az ān chi fā'ida ba man khwāhad rasid? Or, ān chīz chi manfa'at-am khwāhad bakhshid? Or, az ān kār chi zurafī khwāham bast? Or, in kār ba jihat-i-man chi manāfi' dārad? Or, ān ba dard-i-man chi dawā dārad? Or, az ān chīz chi tamattu' ba man khwāhad rasid? Or, ān chīz chi manfa'at ba man rū khwāhad namūd?*

ADVERSITY—She has long been in adversity.—*ān zan tā muddat-i-madīd dar mušībat uftāda ast. Or, ān za'ifa tā waqt-i-darāz ba balā giriftār būda ast.*

ADVERTISE—You had better advertise the sale.—*bihtar ast ki ishtihār-i-(farokht) ba bāzār-i-'umm bi-kuned. (harrāj; mazād.)*

ADVICE—What is your advice in this affair?—*dar in mu'amala ṣalāh-i-shumā chīst? Or, dar in amr chi maṣlahat mī-(dāned)? (dihed; kuned.) Or, dar in kār chi (mau'iẓat) mī-bīned? (sawāb.)*

ADVISABLE—Do you think it advisable to do so?—*āyā shumā in chunān kār kardan (munāsib mī-bīned)? (maṣlahat mī-dāned.) Or, in chunān kār kardan nāzd-i-shumā maṣlahat dārad?*

AFFECTED—He affected a great show of kindness.—*ān shakhshān zāhiran khātir-dārī, e firāwan wā namūd.*

AFFECTING—This history is affecting.—*in hikāyat (dard-āmez) ast. (gham-ungez.) Or, in misal dar kāse (asar mī-kunad). (dar mī-gīrad.)*

AFFECTION—He shows great affection for the people.—*o bar mardumān-i-khud bisiyār muḥabbat mī-kunāā*. Or, *o ba 'avāmu-n-nās uns-i-tamān dārad*. Or, *o-rā (ulfat) i-balīgh ba ahl-i-mulk ast*. (*hawādārī*.)

AFFIRMED—He affirmed this to be a certain fact.—*o ba yakīn guft ki īn sukhān (sahīb) ast*. (*hakīkī; rāst*.) Or, *o bar ṣudākat-i-īn (ṣābit mānd)*. (*kāim nishast; istiklāl girst*.)

AFFLICTED—He on hearing the news became greatly afflicted.—*o az shunīdan-i-īn khabar bisiyār (pareshān) shud*. (*mutaraddid; parāganda-dil; muṣṭaribb; mušawwash; sar gardān*.) Or, *ba istimāt-i-īn wāki'a khaili hairān gasht*. Or, *ba'd az isghā kardan-i-īn kaifiyat (dil-ash sokht)*. (*bīkh-i-gulbun-i-shādī, e o burīda gasht*.)

AFFLICTION—They have suffered great affliction.—*eshān (ranj)-i-firāwan kashīda and*. (*mīhnat; 'azāb; gham*.)

A FRAID—I am afraid to go there.—*az raftan-i-ān jā (marā khauf ast)*. (*khauf mī-gīram; khauf dāram; mukhawāf-am; mī-tarsam*.) Or, *man mī-tarsam ki ān jā bi-ravām*.

AFFORD—I cannot afford to give so much monthly wages.—*chandān mushāhira ba shumā na mī-tawānam dād*. Or, *man na mī-tawānam ki īn kadr-i-muwūjib māhāhana ba shumā bi-dihām*.

AFFORD—Pray afford me your assistance.—*marā madā bi-farmāyed*. Or, *mihrbānī karda, marā dastgīrī bi-kuned*. Or, *luṭf farmūda, marā pushtī bi-farmāyed*. Or, *az rū'e iltifāt ba man himāyat bi-kuned*.

AFFRONT—I do not wish to affront him.—*o-rā (khāffī dādan) na mī-khwāham*. (*ba khashm īwardan*.) Or, *man na mī-khwāham ki o az man ranja-khāṭir gardad*.

AGE—Her age is not more than ten years.—*'umr-i-īn dukhtar az dah sūl (ziyāda) nīst*. (*beshtar; mutajāwīz*)

AGENT—Do you know who is his agent?—*āyā shumā mī-dāned ki (gumāshṭā), e o kīst?* (*wakīl; kār-guzār; fā'il*; 'āmil*.)

* *fā'il* is only used in grammar.

AGITATED—Standing before the court, he began to be much agitated.—*wakīt ki o dar 'adālat istād* (*o-ra bisiyār larzish girift*). (*bisiyār larza bar andāmash uftād*; *dil-ash tapīdan girift*; *khauf wa hirās bar o mastaulī shud*.)

AGREE—I agree to what you say.—*ānchi shumā mī-goyed* (*kabūl mī-kunam*). (*manzūr mī-dāram*; *bar ān rīzā mī-dihām*.) Or, *hā muwāfiqat-i-kaul-i-shumā dar āmada am*. Or, *ba shumā dam-i-muwāfiqat mī-zanam*.

AGREEABLE—His company is very agreeable.—*rafūkatash pasandīda ast*. Or, *mu,ānasat-i-o pasand-khātir ast*. Or, *unsiyat-i-o marghūb ast*. Or, *az mukhālitat-i-o hāz-i-bisiyār paidā mī-shavad*.

AGREEMENT—What agreement had you with him?—*bado chi 'uhda wa paimān basta ed?* Or, *bado chi (wa'dā) karded?* (*ta'ahhud*; *i'tirāf-nāma*.) Or, *bado chi karār-dād ba 'amal āwarded?*

AGREED—They agreed to a rendezvous at that place.—*eshān ba yak dīgar mī-āde nihādand*.

AIR—The air of this country is very unfavourable.—*āb o hawā,e īn mulk bisiyār nā* (*sāz-kār*) *ast*. (*muwāfiq*)

ALAS—Alas! it is all true.—*afsoz!* *īn hama rāst ast*.

ALIKE—The two are perfectly alike.—*īn har dū tā ba yak dīgar bi-l-kull mushabbah and*. Or, *dar mushābahat-i-īn har dū tā sar-i-mū,e farak nīst*. Or, *īn har dū 'alākull-i-hāl mišāl-i-yak-dīgar and*.

ALLIGATOR—I saw an alligator in the Euphrates.—*dar rūd-khāna,e farūt yak* (*nihange*)-*rā dīdam*. (*timsāhe*)

ALLOW—Allow me to go with you.—*bi-guzāred ki ham-rāh-i-shumā bi-ravam*. Or, *lutffarmūda, marā ham-rāh-i-khud bi-bared*.

ALLOW—Do not allow delay.—*ta,akhir(rawā) ma dār*. (*jū,iz*)

ALLOWANCE—He made me an allowance of ten rupees.—*o dah rūpiya ba man dastūrī dād*. Or, (*wajh-i-kifā'i*)-*man ba kadar-i-dah rūpiya dād*. (*ma'ishat*; *idār*; *wazīra*.)

ALMANAC—Have you got this year's almanac?—(*takwīn-i-imsāl*) *dāred?* (*tanjim-i-imsāla*.)

ALPHABET—I have not yet learned the alphabet.—*tā hanoz* (*hurūf-i-tahajjī nayāmokhta am*). (dar abjad ta'lim na yāfta am; alif, bā, pā na dānam.)

ALOUD—Speak aloud, that I may hear you.—*ba āwāz-i-buland bi-go tā turā bi-shinavam*.

ALTERTION—What alteration shall I make?—*ba chi taur īn-rā* (*tabdil*) *bi-kunam*. (*tabaddul*; *taghaiyur*; *tawīl*; *haraf*; *inhirāf*.)

ALTERTED—It is now done, and can't be altered.—*īlkāl tamām shud*, *hech tabaddul shudan na mī-tawānad*. Or, *aknūn ba itmām rasīda ast*, *ba hech wajh* (*taghaiyur shudan*) *na mī-tawānad*. (*mubaddal gashtan*; *mutaghaiyir shudan*; *munharaf gardīdan*.)

AMASSED—He has amassed great wealth.—*ān kas bisiyār daulat jam' karda ast*.

AMOUNT—The bill will amount to 500 rupees.—*jam'-i-hisāb panj sad rupiya būda būshad*.

AMOUNT—What is the amount of your bill?—*jam'-i-hisāb-a chīst?*

AMAZED—I was amazed at the amount.—*az jam'-i-hisāb bisiyār* (*ta'ajjub kardam*). (*muta'ajjib shudam*; *mutahaiyir shudam*; *hairān shudam*.)

AMUSE—Amuse yourself awhile in the garden.—*kadre der ba bāgh mashghūl bi-shau*. Or, *chande* (*tafarrij-i-rauza bi-namā*). (*khud-rā ba bostān dar ishtighāl bi-dār*.)

ANCEINT—Shirāz is an ancient city.—*shīrāz shahr-i-kadīm ast*. Or, *shīrāz shahrīst kadīm*.

ANGRY—Does this make you angry?—*īn sukhān shumā-rā* (*khashm-nāk mī-kunad*)? (*ghaiz mī-dihad*.) Or, *az īn sukhān shumā-rā khashm mī-āyad*? Or, *az īn sukhān shumā* (*ghaiz mī-āred*)? (*khashm mī-kuned*; *dar ghussa mī-shaved*; *mutaghaiyur mī-shaved*; *mutaghaiyiz mī-shaved*; *kahr mī-gīred*; *baham bar mī-āyed*.) Or, *az īn sukhān 'aish-i-shumā talkh mī-shavad*? Or, *bar īn sukhān khashm mī-gīred*?

ANWER—Can you give an answer to this question?—*jawāb*.

i-in su,āl mī-tawāned dād? Or, *az jawāb-i-in su,āl kase-rā mustafiz farmūdan mī-tawāned?*

ANSWER—This will answer my purpose.—*īn ba kār-i-man khwāhad khurd.* Or, *īn ba hasb-i-muddā'-i-man khwāhad būd.* Or, *az īn ijrā,e kār-i-man khwāhad shud.*

ANXIOUS—I am very anxious to get there.—*man bisiyār (mushtāk-am ki ān jā bi-ravam).* (*ishtiyāk dāram ki ān jā bi-rasam.*)

ANYWHERE—I have not seen him anywhere.—*man o-rā hech jā na dīda am.* Or, *bā o hech jā (mulākāt na karda) am.* (*mulākī na shuda.*)

APOLOGY—He made no apology for his misconduct.—*o az barā,e bad raftārī,e khud hech ('uzr na kard).* (*'uzr nayāward; mu'āfi na khwāst; ma'zrat na kard; i'tizār na kard.*) Or, *o bar bad raftārī,e khud istighfār na guft.*

APPEAL—He made an appeal to Government.—*o ba sarkār rujū'-i-murāfa'a,e khud kard.*

APPEAR—He will not appear personally in this business.—*o dar in amr khud-rū (poshīda) khwāhad dāsh.* (*makhfi.*) Or, *o dar īn 'amal rū-posh khwāhad shud.* Or, *o dar īn kār ba zāt-i-khud zāhir na khwāhad shud.*

APPEARS—It appears to me very strange.—*īn kār ba nazār-i-man bisiyār ('ajib mī-āyad).* (*gharīb ast; nādir ast.*) Or, *man az īn kār muta'ajjib-am.* Or, *az īn kār marā ta'ajjub mī-āyad.*

APPLICATION—He made an application to the judge.—*o ba hākim-i-shara' 'arz kard.* (In writing, *'arīza.*)

APPRAISED—His goods will be appraised and sold.—*ba'd az takhmīn asbāb-i-o ba (harrāj) farokhta khwāhad shud.* (*mazād.*) Or, *ba'd az ta'aīyun-i-kīmat sāmān-ash ba farosh khwāhad rasīd.*

APPREHEND—I apprehend you have made a mistake.—*man mī-fahmam ki shumāq ghalat karda ed.* Or, (*dar fahm-i-man mī-āyad*) *ki khaṭā khurda ed.* (*mashūm am mī-shavad.*)

APPREHENDED—He was apprehended and put into prison.

—o giriftār shud, wa mahbūs gardīd. Or, eshān o-rā giriftār karda dar kāid-khāna andākhtand.

APPROPRIATED—He has appropriated all his property to this purpose.—o az barā,e īn kār huma milkiyat-i-khud ash (guzāshta) ast. (makhsūs karda.)

APPROVE—Do you approve of what I say?—ānchi mī-goyam (shumā pasand mī-kuned), yā na? (shumā-rā pasand mī-āyad; dar nażar-i-shumā pasandīda mī-āyad; dar samā-i-kabūl-i-shumā mī-ufṭād; ba rā,e shumā muwāfiḳat mī-kunad; ba mahall-i-kabūl-i-shumā makrūn ast.)

ARABIC—He teaches the Persian and Arabic languages.—o zabānhā,e fārsī wa 'arabī mī-āmozānad. Or, o dar 'ajjamī wa 'arabī (ta'līm mī-kunad). (tadrīs mī-kunad; dars mī-dihad.)

ARCHES—There are five arches in the veranda.—dar pesh-khāna panj tāk ast. Or, dar aiwān panj mihrāb ast. Or, ān pesh-gāh panj kamān dārad.

ARDUOUS—This is an arduous undertaking.—murtakib shudan-i-īn kār mushkil ast. Or, irtikāb-i-īn amr (dushwār ast). (ishkāl dārad.)

ARGUE—Let us argue the point together.—biyā ki mā bāham bar īn nukta (mubūhaşa bi-kunem). (bahş bi-kunem; burhān bi-namāyem; dalīl bi-dihem; hujjat bi-āwarem.)

ARGUMENTS—He uses very strong arguments.—o bisiyār kawī dalīlhā ba kār mī-āwarad. Or, o dalā'il-i-bisiyār kawī īrād mī-kunad. Or, şabāt-i-(mustakīm) isti'māl mī-kunad. (kā'im; muhkam; mukawī; ustuwār.) Or, ān kas burhānhā,e kātī' dārad.

ARITHMETIC—I am now learning arithmetic.—ilhāl man 'ilm-i-(siyāk) mī-khwānam. (hisāb.) Or, ilhāl man 'ilm-i-riyāzī mī-āmozam. Or, fī-l-hāl dar 'ilm-i-ghayat talīm mī-yābam.

ARMY—The king was at the head of his army.—bādshāh ba sar-i-lashkar)-i-khud būd. (malik pesh-rā,e 'askar)

ARRESTED—He was arrested for debt by Kāsim.—ba sabab-

i-karz (o az dast-i-kāsim giriftār shud). (*kāsim*. o-rā giriftār kard.)

ARRIVAL—Have you heard the news of his arrival?—āyā shumā khabar-i-(rasīdan)-ash shunīda ed? (wurūd; *rasīdagī*; makdām; wārid shudan.)

ART—I am not acquainted with that art.—az (or bar) ān hunar (wākif nayam). (wukūf na dāram.) Or, dar ān (san'at) mahārate na dāram. (fann, pl. funūn.)

ARTFUL—They are very artful.—eshān bisiyār (*hila-bāz*) and. (rūbāh-bāz; hukka-bāz; dū rū; nīrang-pardāz; gurpaz.) Or, eshān dām-i-fareb wa dagħā mī-gustarand. Or, eshān majmi' i-fasād wa makr wa majmū'a, e zirk wa ghadr and.

ARTICLES—They deal in various articles.—eshān dar maṭā'-i-har nau tijārat mī-kunand. Or, eshān pīlawar hastand (māl-i-jūzī) mī-faroshand. (ajnās-i-khurda.) Or, eshān tujjār and māl-i-kullī mī-faroshand.

AS—Has he repaired the carriage as I told him?—ba mūjib-i-qustan-i-man (marammat)-i-kāliska karda ast, yā nu? (tajdīd.)

ASCEND—Let us now ascend the mountain.—biyā tā il-hāl hūlā, e koh bi-ravem.

ASK—Ask him what is his name.—(az o bi-purs) ism-i-shumā chīst? (o-rā bi-purs.)

ASS—To whom does that ass belong?—ān khar az ān-i-kīst? Or, mūlik-i-ān khar kīst?

ASSEMBLED—The people of the villages assembled.—ahl-i-dihāt (*jam'*) shudand. (majmū'; mujtami'; mujamma'). Or, mardumān-i-bulūkāt (*firāham*) ānādand. (gird.) Or, *jam'* mukīmān-i-karya (*ijtimā'*) namūdand. (*jam'iyyat*)

ASSEMBLY—I saw a great assembly of people.—man guroh-i-buzurge dīdam. Or, izhdihame bisiyār mulāḥaza kardam. Or, *jam'iyyate kaśīr mushāhidā* kardam. Or, (tā-i-fa)e 'azīm ba naẓar-i-man āmad. (*jam'*: *jama'at*; zumra; kaṣrat-i-khalāik; mahfil, pl. mahāfil; majmā'-i-mardumān.)

ASSENT—I assent to your proposal.—*man rā,e shumā-rā kabūl mī-kunam*. Or, *ba irāda,e shumā muttafiq-am*. Or, *man ba khwāhish-i-shumū karār mī-(kunam)*. (gīrum.) Or, *man mukīrr-i-ārzū,e shumā hastam*.

ASSERTED—He asserted that it is so.—*o (ba yakīn guft) ki ham chunīn ast*. (ikrār kard; taħkīk kard.)

ASSIST—We ought to assist each other.—*bāyad ki yak dīgar-rā madad bi-dihem*. Or, *marā bāyad ki yak dīgar-rā (mu'āwin bāshem)* (mu'āwanat; imdād; yāwarī; pushtī; madad bi-kunem.) Or, *bāyad ki murād-i-yak dīgar-rā barārem*.

ASSOCIATE—Why do you associate with evil company?—*ba suħbat-i-bad chirā (mukħālitat) mī-kuned?* (ikhtilāt; mujālisat; muwāsilat; ulfat; mubāsharat; mu'āsharat; murāfiqat; uns.) Or, *bā bad-raftārān chirā (yār mī-shaved)?* (mī-nishīned; mī-paiwanded; dam sāz mī-bāshed; suħbat dāred.) Or, *chirā dar ḥawila,e rindūn mī-bāshed?* Or, *chirā ba mardūm-i-sharīr wa fattān ikhtilāt mī-warzed?** Or, *chirā dar sill-i-suħbat-i-safīħān (ablahān, faromā, yagān, kam-żarafān, subuksrān, kamīnagān, bad-żinatān, nākiśān, nā-kasān, bad-sigālān, nafas parvarān, khira-rūyān, tīra-rāyān, turush-rūyān, buhūna jūyān, bad-khūyān, mu'jibān, nākiś-aħlān, talkħ-guftārān, mardum-azārān, gadā-ħatabān; na parhezgān) munsalik mī-shaved?*

ASSURE—I assure you there is no danger in that matter.—*man ba shumā rāst mī-goyam ki dar ān mu'āmala hech khauf wa khaṭar nīst*.

ASSUREDLY—Assuredly this is true.—(*yakīn ast ki īn rāst*) *ast*. (be shakk īn šādik; al hak̄ īn hak̄; ba khudā īn saħħiħ; ba sar-i-kħudat īn muhakkak.)

ASTONISHMENT—He manifested great astonishment on his part.—*o az taraf-i-kħud (ta'ajjub)¹-i-bisiyār (zāhir)² kard*. (*tahaiyur; hairat*.)² (ashkār.) Or, *ma'lūm ast ki ta-*

* The meanings of these useful words, here grouped together, should be found from a Dictionary.

haiyur bar o (mustaulī) shud. (girista.) Or, az ṭaraf-i-khwesh mutahaiyir mānd. Or, o angusht-i-tahuiyur ba dandān girift.

ASTRONOMY—Are you acquainted with the science of astronomy?—āyā az 'ilm-i-najūm (wākif ed)? (wukūf dāred) Or, āyā dar 'ilm-i-astār chīze (mahārat) dāred? (dakhl.)

ATONE—How shall I atone for this conduct?—ba jihat-i-kaffāra,e īn bad raftārī chi bi-kunam? Or, ba chi ṭaur takfir-i-in khabāsat-i-nafas-i-man bi-kunam?

ATTACKED—The enemy's cavalry attacked us.—sawārān-i-dushman bar mā (hamla)¹ (kardand)². ¹(yurish; tākht; hujūm.) ²(burdand; āwardand.) Or, sawārān-i-dushman bar mā zadand.

ATTEMPTED—He never attempted to learn.—o hargiz tan-i-khud ba (ta'līm) na dūd. (ta'allum; tadrīs.) Or, o bi-kull koshish-i-khwāndan na kard.

ATTEND—Let us attend to our studies.—biyā ki mā ba sabak-i-khud (tan bi-dihem). (*khayāl* bi-dihem; shugħl girem; mashghūl bāshem; mutawajjih bāshem; tawajjuh bi-kunem; multafil bi-shavem.)

ATTEND—I have received notice to attend the court at ten o'clock.—iħżār-nūma ba jihat-i-man āmada ast ki (pesh-i-hükim-i-shara') ba sāt-i-dah hāzir bāsham. (criminal, dar mahkama,e mujrīma; civil, dar mahkama,e maħsūl; judicial, dar mahkama,e adūlat.)

ATTENDANCE—Your attendance there is required.—hāzir shudan-i-shumā dar ān ja zarūr ast. Or, hāzir būdan-i-shumā dar ān ja az jumla,e zarūriyāt ast.

ATTENTION—She pays attention to learning.—ān zāifa ba 'ilm khwāndan bisiyār (ma'il dārad). (mā'il mē-bāshad; tawajjuh mī-kunad; iħrifat mī-kunad; mutawajjih mī-shavad.) Or, ān zan dar taħsil-i-'ilm (tan) mī-dihad. (dil; *khayāl*.)

AUCTION—Do you mean to attend the auction?—āyā ba harrāj khwāhed raft? Or, āyā irāda dāred ki ba masād bi-raved?

AUTHENTIC—I believe the information is authentic.—*man chunūn mī-fahmam ki īn khabar sahīh ast.* (Or, *man bar īn khabar (i'timād) mī-kunam ki rāst ast.* (*i'tikād*; *i'tibār*.)

AUTHOR—Who is the author of this book?—*musannif-i-īn kitāb kīst?* (*mu'allif*; *nawīsanda*; *naklband*.)

AUTHORITY—By whose authority do you do this?—*shumā ba hukm-i-kudām shakhṣ īn 'amal mī-kuned?*

AVARICE—There is no end to his avarice.—(*tama'*)¹-*i-o* (*az hadd ziyāda*)² *ast.* (*hīrs*; *imsāk*; *bukhul*; *bakhīlī*).² (*lā intihā*; *be ghāyat*; *lā hadd*; *be hisāb*.)

AVARICIOUS—He is extremely avaricious.—*o nīhāyat (bakhīl) ast.* (*harīs*; *bakhīl*; *tāmi'*.) Or, *o abū-l-hīrs ast.*

AVERAGE—What is the average of attendance at your school?—*ba maktab khāna,e shumā (sarāsārī) ta'adād-i-atfāl chi kādar ast.* (*takhīmān*.)

AVOID—I cannot avoid going.—*man az raftan (ihtirāz) na mī-tuwānam kard.* (*ijtināb*; *imtinā'*; *nafrat*.) Or, *man az raftan (bāz na mī-tawānam mānd).* (*sar bāz na mi-tawānam zad*.) Or, *man tark-i-raftan-i-ān jā na mī-tawānam girift.*

AWAKE—Awake me early in the morning.—*ba waqt-i-pugāh marā bedār bi-kuned.* Or, (*'alaq-s-ṣabāḥ*) *marā ikāz bi-kuned.* (*ṣabūḥ*; *bām-dād*; *fajr*; *tabāshir-i-ṣabāḥ*; *ṣubḥ-i-ṣūdīk*; *ṣubḥ-i-kāzib*.)

AWARE—I was not aware of this.—*man az īn wākif na būdam.* (*khabar na dāshtam*; *ittilā' na dāshtam*; *muttali na būdam*; *wukūf na yāftam*.)

AWFUL—How inexpressibly awful is the state of those who despise God!—*ḥalat-i-ān ashkhaṣ ki khudā-rā hakūr mī-dānand chigūna (haulnāk) ast!* (*sahmgīn*; *makhūj; haibatwār*.)

AWKWARD—He is awkward at his work.—*dar kār-i-khād (khām) ast.* (*nā-kābil*; *muhamil*; *nā-shinās*.)

AWKWARD—This is an awkward circumstance.—*wukū'i-īn wāki'at be waqt ast.* Or, *īn kaziya (ghair makbūl) ast (nā munāsib).*

AXE—Bring an axe, and chop this wood.—*tabare biyāred wa īn* (*chūb-rā pāra pāra bi-kuned*). (*herum-rā kāṭa' bi-kuned*; *hema-rā bi-shikaned*; *ḥatāb-rā bi-bured*; *waṭāid-rā munkati'* *bi-kuned*.)

B.

BACHELOR—Is he still a bachelor?—*āyā tā īn roz ān shakhs* (*mujarrad*) *ast*. (*'arūsī na karda*; *'azab*; *nā kadhudā*.)

BACK—What has he got on his back?—*ān kas bar pushti-khud chi dārad?*

BAG—Put this money in the bag.—*īn pūl-rā dar* (*kīsa bi-guzār*). (*kharīṭa bi-nih*; *jama'dān bi-kun*; *jīb biyan-dāz*.)

BAGGAGE—The soldiers departed this morning with their baggage.—*imroz ṣubḥ 'askariyān ham rāh-i-asbāb-i-khud rawān shudand*.

BAIL—Are you willing to become bail for him?—*āyā shūmā mī-khwāhed ki zāman-ash bi-shaved?* Or, *az ḥaraf-i-o (zāman) khwāhed shud?* (*kafil*.) Or, *zamānat-i-khud az ḥaraf-i-o kabūl dāred?*

BALANCE—What is the balance of my account?—(*mīzān-i-hisāb-i-man chist?* (*tamsīl*; *bakāyā,e.*))

BALE—Open the bale of cotton.—*basta,e pumba-rā (wā kun)*. (*wāz kun*; *bi-kushā,*)

BALLAST—That vessel has come in ballast.—*ān jahāz (dar şabru) āmada ast.* (*khālī*.)

BANISH—We may now banish our fears.—*ilhāl mā dakhshātā,e khud-rā* (*yak ḥaraf kunem*). (*bar ḥaraf kunem*; *yak sū nihem*; *az dast rīhā kunem*.)

BANKERS—They are bankers in Shirāz.—*eshān sarrāfān az shīrāz and.* Or, *eshān dar shīrāz ṣarrāfi mī-kunand.*

BANKRUPT—He has lately become a bankrupt.—*o dar in rozhā* (*dar*) *shikasta ast.* (*war*.) Or, *o dur in aīyām khisārat-i-hama māl-i khud girifta ast.* Or, *o-rā khisārat-i-hama milk-i-khud rasīda ast.*

BARE—We sat on the bare ground.—*mā bar* (*zamīn-i-ba-rahna*) *nishustem.* (*khāk.*)

BARGAIN—You have made a bad bargain.—*shumā mu'āhadat-i-kabīh karda ed.*

BARKS—This dog barks at everybody.—*īn sag ba har shahs ('af-'af) mī-kunad.* ('aw-'aw; *nabbāh*; *wak-wak.*)

BARRELS—I have sold my 20 barrels of flour.—*man bīst barmīl-i-ārd-i-khud-rā farokhta am.*

BARREN—This land is entirely barren.—*īn zamīn bil-kull (shorabūm) ast.* (*malī*; *subrūt*; *wairān*; *kābil-i-zirāt na.*)

BASE—Alas! what base conduct am I guilty of!—*afso!* *chi 'amal-i-bad az man sādir shuda ast!* Or, *dareghh!* *murtakib-i-chi 'umal-i-nā-shā ista shuda am!* Or, *wāe!* *chi 'amal-i-(kabīh) az wujūd-i-man sar bar īwarda ast!* (*fāsiid; shanī*; *karih*; *mukkir.*)

BASIN—Bring some water in a basin.—*kadre āb dar ṭash biyāred.*

BASKET—Put these things in a basket.—*andarūn-i-sabād īn chīzhā bi-(guzūr).* (*kun*; *nih.*)

BATHING—I saw numbers of people bathing in the Euphrates.—*jama'iyyat-i-khalke-rā dīdam ki dar daryā, farāt (ghuṣl) mī-kunand.* (*tahārat.*)

BEARS—He bears this load on his head.—*o bar sar-i-khud īn būr (mī-barad).* (*haml mī-kunad.*) Or, *o bar sar-i khud īn haml guzāshta, hāmil-i-ān mī-bāshad.*

BORE—You bore it very patiently.—*shumā ān-rā ba (sabr tāhammul karded).* (*istiklāl bar dāsht namūded.*)

BEATEN—I have beaten him twice in learning.—*dar āmokhtan dū bār bar o (sabkāt) karda am.* (*burda; girifta.*) Or, *dar dars giriftan (dū martaba az o bar āmada am.) (dū dafa' az o go,e burda am.)*

BEATEN—The master has thoroughly beaten the slave.—*mālik ghulām-i-khud-rā (khūb kofta) ast.* (*be muhāba zada; żarb be muhāba zada; be muhāba faro kofta.*) Or, *khwāja 'abd-i-khud-rā (kūtak-kāri) karda ast.* (*ba żarb-i-shalāk khurd khām.*)

BEAUTIFUL—This is a beautiful garden. *īn(bāgh)¹-i-(khūb sūrāt)² ast.* ^¹([of Eden] *jannat*; *firdaus*; *rauza*; *'adan*: [flower] *bostān*; *gulistān*; *gulzār*; *gulshan*: [fruit] *daukat*; *bāghcha*; [kitchen] *pāliz*.) ^²(*dil-kushā*; *dil-āwez*; *dil-chasp*; *khūsh-namā*; *farhāt-bakhsh*; *rāhāt-angez tafrīh-rasūn*.)

BECALMED—The ship was becalmed four days.—*jahāz tā chchār roz (sūkit) mānd.* (*sākin*.)

BECKON—Beckon to him to come here.—*ishāra bi-kun ki īn jā biyāyad.*

BECOME—He has lately become very proud.—*o dar īn rozhā bisiyār (maghrūr) shuda ast.* (*pur-gharūr*; *mutakabbir*; *mudammigh*; *jibbīr*; *nakhwat-kash*; *khud-pasand*.)

BED—He is ill and confined to his bed.—*o bīmār ast va bar bistar-i-khud uftāda ast.*

BEE—I have been stung by a bee.—*zambūr-i-asl marā (nesh zada) ast.* (*gazīda*.)

BEG—I beg your pardon for what I have done.—*az ānchi karda am ('afw ɬalab mī-kunam).* (*istighfār mī-sāzam*; *mustaghfir mī-shavam*; *'uzr mī-sāzam*.) Or, *kalam-i-'afw bar gunāh-am bi-kashed.* Or, *'uzr-i-taksam-i-mā-salaf-i-khud mī-kunam.*

BEGGAR—There is a beggar at the door.—*ba dar (fakire) istāda ast.* (*gadā,e*; *sā,ile*; *darweshe*; *rawān-khwāhe*.)

BEGAN—I have began to speak English.—*dar zabān-i-inglisī sukhan guftan shurū' karda am.* Or, *dar lisān-i-inglisī ḥaraf zadan girifta am.*

BEGINNING—It has neither beginning nor end.—*ān (awwal wa ākhir) na dārad.* (*ibtidā wa intihā*; *aghāz wa anjām*, *shuru' wa khātima*; *mukaddama wa ākhirat*.)

BELIEVES—He believes whatever people tell him.—*bar ānchi mardumān mī-goyand (i'tikād) mī-kunad.* (*i'tibār*; *i'timād*; *bāwar*.) Or, *ba 'afwāh-i-ām mu'takide ast.* (*nu'tamide*.)

BELONG—Does this knife belong to you?—*īn kārd az ān-i-shumā ast?*

BEND—The ears of corn, being ripe, bend to the ground.—*khoshahā, e ghalla az pukhtagī ba sū, e zamīn* (*faro*) *mī-shavand.* (*mā'il*; *kaj*; *mutawajjih*; *multafit*.)

BENEFIT—Has the medicine afforded you benefit?—*in 'ilāj shumā-rā* (*fā'ida*) *karda ast?* (*tāṣir*; *manfa'at*.) Or, *az in mu'ālaja* (*fā'ida dīda ed.*). (*istifāda girifta ed.*) Or, *az khurdan-i-in dawā shumā-rā kadre takhfif-i-marz shuda ast?*

BESEECH—I beseech you to pay attention.—(*iltimās*) *mī-kunam ki shumā badīn kār dil bi-dihed.* (*istid'ā*.) Or, *iltifāt farmūda multafit bi-shaved.* Or, *multajī mī-shavam ki dar in amr tan bi-dihed.*

BESET—He is beset on all sides with business.—*az har taraf ba kār-i-bisiyār mashghūl ast.* Or, *ba hama aṭrīf dar kār* (*mahṣūr*) *ast.* (*masrūf*.)

BESPEAK—I am going to the shoemaker's to bespeak a pair of shoes.—*ba dukān-i-kafsh-doz mī-ravam tāfarmāish-i-sūkhtan-i-yak juft-i-urusū bi-diham.*

BEST—I think it will be best to do so.—*man chunīn mī-fahmam ki in chunīn kardan* (*ansab*) *ast.* (*afzal; aulatar*.) Or, *maṣlahat-i-ān mī-bīnam ki in kār 'ain-i-ṣirāb ast.*

BESTOW—I am a poor man, be pleased to bestow one diram.—*man muhtāj-am dirame 'aṭā bi-furmāyed.* Or, *man hāji-am pashīzē ba khairat bi-dihed.* Or, *hājatmand-am az rūs lutf marā dirame 'ināyat bi-kuned.*

BETTER—Mine is better than yours.—*māl-i-man az māl-i-shumā bihtar ast.*

BEWARE—Beware of idleness and ignorance.—*az iħnā wa jāħili īħtiżār bi-sāz.* Or, *az takāsul wa jāħiliyat pur-haza bāsh.* Or, *az takāħul wa jahālat* (*ijtināb*) *bi-kun.* (*iħtirāz*.) Or, (*susti*) *wa āwāragī-rā bi-guzar.* (*baqalat; kāħili*.)

BEYROUT—I have been three years in Beyrouth.—*dar bayrūt tā si sāl būda am.* Or, *ħālan si sāl guzashta ast ki man dar bayrūt* (*mu-tawakkif būda am*). (*mukīm būda am*.)

sākin shuđa am; mutamakkin shuda am; ikāmat karda am; sukūnat dashta am.)

BID—Why do you bid me do this?—chirā marā farmā, iš-i kardan-i-in kār mī-kuned?

BIG—How big is the book you speak of?—kitābe ki ȝikr mī-kuned, chi ȝadar hujūm dārad?

BILL—Give me your bill, I will pay it.—hisāb-i-khud-rū ba-man bi-dihed ān-rā adā khwāham kard.

BIND—Bind him hand and foot.—dast wa pāyash bi-band. Or, band bar dast wa pāyash bi-nih.

BIND—Bind him neck and foot.—silsila dar gardan wa zanjīr bar pāyash bi-(nih). (kun; band.)

Pinion him.—dast bar katif-ash bi-band.

BOUND—He has bound up the parcel.—ān kas (bučha)-rā basta ast. (basta.)

BITTEN—He was bitten by a jackal.—yak shaghāle o-rā (gazīda) ast. (zakhmī karda.) Or, o az shaghāle gazīda shuda ast.

BLAMEABLE—Am I blameable in this?—āyā man dar in kār (muкашшар)-am! (taķṣīrwār.)

BLAME—The blame rests only upon me.—siwā,e man kase dīgar muкашшар nīst. Or, ilzām-i-in taķṣīr khāss ba ȝimma,e man ast. Or, in jurm mahz az dast-i-man (bar āmada) ast. (sādir shuda.) Or, siwā,e man kuse dīgar (ilzām-i-in kār na dārad). (malzūm-i-in kār nīst.) Or, ba juz-i-man kase dīgar mujrim na shuda ast.

BLAMELESS—No, without doubt you are blameless.—na, be shakk shunā (be kusūr ed.). (ma'sūm ed.)

BLEED—After being bled he recovered.—ba'd az fasd kardan shifā yāft. Or, ba'd az rag zadan ifāka yāft. Or, ba'd az hajāmat kardan andake rāhat yāft.

BLEEDS—I have cut my finger, see how it bleeds.—angushi-i-khud-rā burīda am, bi-bined (chigūna khūn az o mī-chakad). (chi ȝaur khūn mī-āyad.)

BLESSING—By the blessing of God I am better.—ba fajl-i-allāh ta'āla ȝadre ārām yāsta am.

BLIND—He is now quite blind.—*ān shakhş bi-l-kull* (*nā-bīnā*)
ast. (*kūr*; *zarir*; *a'mā*.)

BLINFOLD—He led him blindfold through the city.—*o chashm-ash bast wa o-rā gird-i-shahr gardānīd.*

BLOSSOM—Where there is blossom we expect fruit.—*jā, e ki shugūfa ast, ummed-i-mewa ast.*

BLOSSOM—This plant will soon blossom.—*īn nihāl zūd* (*gul khwāhad kard*). (*shugūfa khwāhad dād*.) Or, *īn nihāl zūd bār khwāhad āward.*

BLOTTED—He blotted the whole of his papers.—*o bar hama kūghaz-i-khud dāgh-i-siyāhī andākht.* Or, *o hama kūghaz-i-khud-rā ḫasūm kard.*

BLOW—Blow the dust off your book.—*az kitāb-i-khud-at gard* (*fūt bi-kun*). (*paf bi-dih*; *wā pāk*.) Or, *kitāb-i-khud-rā bi-takānēd.*

BLUNDER—You blunder continually.—*shumā hamesha (sahw) mī-kuned.* (*khaṭā*; *ghalat*; *kuṣūr*.)

BOLDER—He is bolder than I.—*o az man (shujā'tar) ast.* (*be būktar*; *shajī'tar*; *dilāwartar*.) Or, *o az man ziyāda shujā'at dārad.*

BOLT—Fix a bolt on the window.—*dar darīcha chifte bi-zan.* Or, *dar ghurfa darbande murattib bi-kun.* Or, *dar rauzan band-kasha, e kā, im bi-kun.*

BOND—He wishes to have a bond for this amount.—*barā, e īn malagh-i-pūl tamassuk mī-khwāhad.*

BONE—The dog has a bone in his mouth.—*sag dar dahan-i-khud 'azme dārad.*

BOOKSELLER—I have been to the bookseller's shop.—*ba dukān-i-kitāb-farosh būda am.*

BORN—He was born before you.—*o pesh az shumā (paidū) shuda būd.* (*maulūd*; *zāda*; *mutawallad*.)

BORROW—I want some money, from whom can I borrow?—*man կadre pūl mī-khwāham az kudām kas (karz) mī-tawānam girift?* (*wām*; *'āriyat*.)

BOTTLE—Put this oil into a bottle.—*īn raughān-i-talkh-rā dar (surūhī bi-guzār)* (*kūza bi-kun*.)

BOTTOM—Read to the bottom of the page.—*tā ba* (*intihā*), e
ṣafha bi-khwāned. (*ākhir*; *anjām*; *khatm*; *ikhtitām*;
muntahā; *tā ki tah.*) Or, *ṣahīfa-rā tamām bi-khwāned*.

Bow—Having made a bow, he sat.—*o* (*salām kard*) *wa*
nishast. (*sar-i-khidmat bar astān dāsh*; *zamīn-i-*
khidmat bosīd; *khidmat kard*; *shart-i-khidmat ba jā*
āward; *rasm-i-adab wa tāhiyat ba jā āward*; *sar-i-khidmat*
ba zamīn nihād; *alif kāmat-i-khud-rā chūn nūn kham*
sākht.)

Bows—Bows and arrows were formerly used in war.—(*dar*
aiyām-i-guzashta) *tūr wa kamān aṣlihā*, e *jang būdānd*.
(sābikan; *dar aiyām-i-salaf*; *dar wākt-i-peshīn*; *mukad-*
daman; *pesh az īn*; *ṭabl az īn*.)

Box—What shall I put in this box?—*dar īn ṣandūk chi*
bi-(guzāram). (*kunam*; *nihām*.)

BRACELETS—That lady wears bracelets.—*ān bānū yāra ba*
dast mī-kunad. Or, *ān ṣāḥiba mī'zad ba dast mī-poshad*.
Or, *ān khātūn dast-biranjan dar dast mī-kunad*.

BRANCHES—That tree has many branches.—*ān shajār*
bisiyār (*afanīn*) *dārad*. (*furū'*, sing. *far'*; *aghṣā*, e, sing.
ghuṣū; *fājhā*; *shākhā*.)

BRASS—Don't you know brass from copper?—*āyā birinj-rā*
az mis na mī-dāned? Or, *fark mā-bain birinj wa mis*
na mī-kuned? Or, *fark-i-birinj wa mis na mī-dāned?*

BRAVE—His soldiers are very brave.—*'askariyān-ash khailī*
(shujā') *and.* (*dilīr*; *jang-jū*; *dushman-kush*.)

BRAVERY—What bravery have they displayed?—*eshān chi*
(shujā'at namūda) and? (*dilāwarī zāhir karda*; *himmat*
iżħār sākhta.)

BRAYING—The ass is braying.—*ḥimūr* (*nahīk mī-zanad*).
("ar'-ar mī-kunad; mī-shorad.)

BREADTH—What is the breadth of that cloth?—(*arż*)-i-ān
pārcha chi ķadar ast? (*pahan*; *kushādagī*.)

BROKEN—He has broken it in pieces.—*o ān-rā* (*khurd-*
khurd karda) *ast.* (*pāra-pāra shikasta*; *reza-reza*
gusekhta.)

BROKEN—He has broken the agreement.—(*khilāf*)*i'*^uhd karda ast. (*nuqṣ*; *faskh*.)

BREATH—I have run to such a degree that I am out of breath.—*man chunān dawīda am ki* (*nafs*) *na mī-tawān-am zad.* (*tanaffus*; *dam*.) Or, *man chunān dawīda am ki majāl-i-nafs kashīdan na* (*dāram*). (*āwaram*.)

BREED—These insects breed in the rice.—*in kirmāh dar birinj paidū mī-shavand.*

BRED—He bred up his children in the best manner.—*o at-jāl-i-khud-rā ba* (*tarīk-i-ahsan parwarish dād*). (*afzal-l-wajh tarbiyat kard*; *bihtarīn-i-ṣūrat nashw o namā dād*.)

BRIBED—He was bribed to commit that wicked deed.—*o rishwat girifta ān kār-i-shanī' kard.* Or, *ba jihat-i-kār-i-shanī' o-rā rishwat dāda shuda ast.*

BRICKS—Bricks are made of this kind of earth.—*az in kism-i-(gil) khishhā sākhta mī-shavand.* (*khilāb*.)

BRIDEGROOM—I saw both the bridegroom and the bride.—*har dū dāmād wa 'arūṣ dīdam.*

BRIGHT—Do you observe that bright star?—*āyā ān (najm-i-mujallī)-rā mī-bīned?* (*sitāra,e darafshān; ākhtār-i-darakhshān*.)

BROAD—How broad shall I make this mat?—*in (boriyā)¹ chi kadar ('arīz)² bi-sāzam?* (*zīgh; hāśir*.) (*pahan; wāsi'*.)

BROKER—He is by trade a broker.—*o ba harfat dallālē ast.* Or, *o ba kasb baiyā'e ast.* Or, *peshā,e o dallālī ast.*

BRUSH—Here is a brush, where is the paint?—*in jā kalam-i-mū ast, ammā rang kujā?*

BUD—These trees are beginning to bud.—*in darakhthā shuguftan mī-gīrand.* Or, *in ashjār (dar shuguftan) and. (ba shuguftan dar āmada.)*

BUILD—I am going to build a house.—*man makāme ta'mīr khwāham kard.*

BULL—Are you not afraid of the bull?—*az ān nar-gāw (na mī-tarsed)?* (*shumā-rā khauf nīst; mukhauwaf na mī-bashed*.)

BUNDLE—Where shall I put this bundle?—*in bukcha-rā kujā bi-(guzāram)*. (*niham*; *kunam*; *dāram*.)

BURDEN—The whole burden rests upon me.—*tamām būr bar man ast*. Or, *man hāmil-i-tamām haml-am*.

BURN—Burn this waste paper.—*in kāghaz-i-raddī-rā ba ātash bi-dih*. Or, *in kirjās-i-bekār-rā ba ātash bi-soz*.

Or, *in kāghaz-i-muhra-dār-i-mardūd-rā ba ātash biyandāz*.

BURST—They drank so much that they almost burst.—*ān kadarnaushīdand ki* (*nazdīk būdkishikam-i-eshān bi-tarkad*). (*dar tarkīdan-i-shikam-i-eshān chīze na mānda būd*.) Or, *eshān ba ān ķadar ūshāmīdand ki mi'da,e eshān ķarīb ba tarkīdan būd*.

BURST—He burst open the door.—*o darwāza-rā shikasta wāz kard*.

BURY—He is gone to bury his father.—*o padar-i-khud-rā dafn kardan rafta ast*. Or, (*o barā,e tajhīz wa takfīn*) *kardan-i-wālid-i-khud rafta ast*. (*o barā,e tadfīn*.)

BUSINESS—He is come on business.—*o barā,e (shughl)e āmada ast*. (*kāre*; *'amale*; *hājate*.)

BUSY—He is now very busy, and cannot speak to you.—*ilhāl* (*ba kār mashghūl ast*) *wa ba shumā sukhan guftan na mī-tawānad*. (*mashghūl-i-khidmat ast*; *ba kār o bār ishtighūl dārad*; *ba mu'āmila mushtaghal ast*; *dar band-i-khwesh ast*.)

BUY—I am going to the bazar to buy paper.—*man ba bāzār az barā,e kharīdan-i-kāghaz mī-ravam*.

C.

CABLE—That ship has lost her anchor and cable.—*langar wa* (*kals*)-*i-ān jahāz har dū gum shuda ast*. (*kaṭāj*.)

CAGE—This cage is to keep birds in.—*in kafs barā,e nigāh dāshtan-i-paranda ast*.

CAKE—Where did you get that cake?—*ān (kulīcha) az kujā ba dast-i-shumā rasīd*. (*ka'k*; *bishmāt*; *kurş*; *raghīf*, pl. *rughūf*.)

CALAMITY—This will be to them a great calamity.—*in* (*ājat-i-'ażim*)¹ *bar eshān wāki'* (*khwāhad shud*).² ¹(*sadma, e kabir ; balū, e buzurg ; hādişa, e kalān.*) ²(*khwāhad uftād*.)

CALUMNATES—He calumniates a person.—*o dar postūn-i-mardume mī-(uftād).* (*ravad.*) Or, *o ḥarf-i-kase mī-chīnad.* Or, *o ghībat-i-kase mī-kunad.* Or, *o dar 'aib giriftan-i-kase mī-koshad.* Or, *o kase-rā ba badī yād mī-kunad.* Or, *o kuse-rā ba badī yād mī-barad.*

CALCULATION—Have you made a calculation of the cost?—(*hisāb*)-*i-kharj jam' karda ed?* (*takhmīna ; muwāzīna.*)

CALF—The cow and calf were together.—*māda-gāv wa gūsāla baham yak jā būdānd.*

CALM—The sea was quite calm.—*bahr bi-l-kull* (*be manje būd.*) (*bi lā amwāj ; mushauwish na.*)

CANVAS—Where did you buy this canvas?—*in* (*palās*)-*rā az kujā kharīda ed?* (*pārha, e kanū.*)

CAPACITY—He is a person of great capacity.—*ān shakhs bisiyār* (*kābiliyat*) *dārad.* (*istī dād ; firāsat ; idrāk ; kuwat-i-madrika ; dirāyat ; ahliyat ; dānish.*) Or, *ān shakhs* (*dar firāsat kāmil*) ast. (*sāhib-i-fazīlat ; sāhib-i-fazl-i-kamāl.*) Or, *'aqlmandī, e ān kas ba kamāl rasīda* ast.

CARD—He has sent me a card of invitation.—*ān kas ruk'a, e da'wat-rā ba jihat-i-man firistāda* ast.

CARE—I have no care on that account.—*dar ān sukhān* (*parwā*) *na dāram.* (*fikr ; andoh ; mużāyaka ; dil-tangī.*) Or, *az ān amr gham na* (*dāram*). (*khurām.*) Or, *dar dil-i-khud tafakkure-rā rāh na diham.*

CARRYING—I saw him carrying a load on his head.—*man o-rā dīdam ki bār bar sar guzāshta mī-ravad.*

CASE—Have you no case for your razor?—*āyā* (*ghīlāf-i-teg-i-dallākī*)-*rā na dāred?* (*jild-i-ustura ; miyān-i-mardūda.*)

CASE—This is a very difficult case.—*in murāfa'a* (*mushkil ast.*) (*ishkāl dārōd.*)

CASH—In cash and notes I have 100 dinars.—*dar wajh-i-naqd wa barāt şad dinar dāram.*

CAST—Cast away this clothing.—*in libās-rā bar andāz.*

CASTLE—He lives near the castle.—*nazd-i-hisār sukuṇat dārad.* Or, *karīb-i-(kasr) manzil dārad.* (*hiṣn.*)

CATALOGUE—Have you seen to-day's catalogue of the sale?—*(fihrist)-i-harrāj-i-imroz-rā dīda ed?* (*fard*; *fard-i-taṣṣil*.)

CATCH—Catch that bird.—*ān murgh-rā (akhz bi-kun).* (*bi-gēr.*)

CAUSE—Do you know the cause of this?—*(sabab)-i-in amr mī-dāned?* (*illat*; *wāsiṭa*; *mūjib.*)

CAUTION—What need of all this caution?—*hājat-i-in chunīn (khabardārī) chīst?* (*dūr-andeshī*; *'ākibat-andeshī*; *dūr-bīnī*; *iḥtiyāt*; *ḥazar*; *iḥtirāz*; *taḥzīr*; *ḥazam*; *taammul*; *tadbīr.*)

CAUTIOUS—We ought to be cautious, and not to give offence to any.—*marū bāyad ki az zuhmat dādan-i-kase ḥazar bi-kunem.* Or, *marū bāyad ki tā tawānem az aṣīyat dādan-i-kase (khabardār shavem).* (*hoshyār bāshem*; *ḥazūr shavem*; *ṣāhib-i-iḥtiyāt bāshem*; *muhtazir bāshem.*)

CEASE—When will you cease talking?—*az sukhān guftan kai (farāghat) khwāhed kard?* (*maukūf*; *farāgh*; *tawāk-kuf.*) Or, *kai tark-i-ḥaraf zadan khwāhed (girift)?* (*kard.*)

CELEBRATED—He is a very celebrated poet.—*o shā'ire bisiyār (mashhūr) ast.* (*ma'rūf*; *mausūf*; *nāmwar*; *mu'-azzam*; *māndūh.*) Or, *o 'ullāma, e shu'arā ast.*

CENTRE—Place this in the centre.—*in chīz-rā dar (miyān bi-guzār).* (*markaz-i-dāira bi-nih.*)

CENTURY—This house has been built a century.—*ṣadd sāl guzashta ast ki in khāna (ma'mūr shuda ast).* (*-rā ta'mīr karda and.*)

CERTAIN—I am certain of it.—*man in-rā yakīn mī-dānam.*

CERTIFICATE—I have received from him a certificate of my capacity and good conduct.—*man az o ba nisbat-i-ḥabilīyat wa nek-raftārī, e khud (sifārīsh nāma), e yāfta am.* (*dast aweza*; *liyākat nāma.*)

CHAFF—Here is plenty of chaff, but no wheat.—*in jā post-*

i-gandum firāwān ast magar gandum na. Or, *īn hama sabos ast* (*nishān*)*-i-gandum dar īn nīst.* (*asar.*)

CHAIN—Is this chain made of iron?—*āyā īn zanjīr-(i-āhanī) ast?* (*az āhan sākhta shuda.*)

CHALK—He writes only with chalk.—*ān kas fakat ba gil-i-safaid mī-nawīsad.*

CHANGE—He is gone there for change of climate.—*az barā, e (tabdīl)-i-āb o hawā ān jū rafta ast.* (*tahwīl.*)

CHANGE—I must change my clothes.—*marā būyad ki libās-i-khud-rā* (*'iwaz*) *bi-kunam.* (*badal; tabdīl; ibdāl.*)

CHANGEABLE—His mind is changeable.—*o mutalauwinu-t-tab' ast.* Or, *o sahilu-l-kabūl wa sahilu-l-tark ast.* Or, *o sābitu-l-kaul wa kā,imū-l-mizāj nīst.* Or, *dil-ash* (*be karār*) *ast.* (*nā pāyadār.*) Or, *o talauwun dar tab' dārad.*

CHAPTER—What chapter shall we read?—*kudām bāb bi-khwānam?*

CHARACTER—He bears an excellent character.—*o nām-i-neko dārad.* Or, *o (sāhib-i-izzat) ast.* (*zū-l'izzut; mu'azzaz; mukurram.*)

CHARCOAL—She draws pictures with charcoal.—*ān zan taşwīrhā ba zaghāl mī-kashad.*

CHARGES—He charges very high.—*o girān kīmat mī-kunad.* (*khwāhad.*)

CHARITABLE—They are very charitable to the poor.—*eshān ba (gharībān karīm) and.* (*muflisān rāḥīm; maflūkān sahkī; mustamandūn sadkāt-bakhsh.*)

CHARITY—He bestows a great deal in charity.—*o bisiyār (khairūt) mī-dihad.* (*sadka; tuṣadduk; zakāt; zakwāt.*)

CHARMING—That is a charming song.—*ān naghma, e dil-fareb ast.* Or, *ān sarod-i-ṭarab-angez ast.* Or, *ān samā-i-dil-āwez ast.* Or, *ān tarannum-i-dil-faroz ast.* Or, *az ān naghma kase-rā shor wa ṭarab dar sar mī-āyad.* Or, *az ān naghma kase dar hūlat wa ṭarab mī-bashad.*

CHEAP—These articles, I think, are cheap.—*man mī-pindāram ki īn chīzhā (arzān) and.* (*kam-kīmat; subuk-bahā.*)

CHEAT—They cheat whom they can.—*eshā̄ ba har kase ki mī-tawānand fareb mī-dihand*. Or, *eshā̄ ba har kase ba kadar-i-makdūr-i-khud* (*ghadr mī-kunand*). (*ghabn mī-sāzand*; *hīla-bāzī mī-kunand*; *ghābin mī-bāshand*.)

CHEESE—This cheese is not good.—*īn panīr* (*khūb nīst*). (*lih shuda ast*.)

CHICKENS—I saw a hen with ten chickens.—*man mākiyāne-rā ba ma' dah chuza dīdam*.

CHIEF—My chief reason for coming here was to see you.—*man mahz az barā,e dīdan-i-shumā īn jā āmada am*.

CHILDHOOD—I have known him since his childhood.—*man az (hīn-i-ṭufūliyat-ash) o-rā dānistā am*. (*aiyām-i-kodākīyash*; *'ahd-i-khurdīyash*.) Or, *az wakte ki o ṭīfl būd man o-rā shinākhta am*.

CHILDISH—These are but childish employments.—*īn fakat (bāzī,e kodakān) ast*. (*kār-i-kodakī*.)

CHINA—He has lately come from China.—*dar īn rozhā az chīn wārid shuda ast*.

CHIPS—Why are all these chips here? take them away.—*īn khāshāk chirā īn jā ast?* *ān-rā bar dār*. Or, *īn (tarāshhā) chirā īn jā uftāda ast?* *ān-rā bi-bar*. (*rezahā,e chūb*.)

CHISEL—Cut this stick with a chisel.—*īn chūb-rā ba mabzā' bi-tarāsh*.

CHOICE—It was his own choice to do so.—*o īn kār ba khwāhish-i-khud kard*. Or, *īn chunīn kār kardan o-rā ikhtiyār uftād*.

CHOOSE—Choose which of these two you please.—*az īn har dū tā yake-rā* (*bi-guzīn*). (*bi-chīn*; *ikhtiyār bi-kun*; *ķabūl bi-kun*.)

CINNAMON—Mix some cinnamon with the other spices.—*ham-rāh-i-dīgar masālih dār-chīnī* (*bīyāmez*). (*makhīlī bi-kun*; *takhlīt bi-kun*; *ikhtilāt bi-kun*; *bi-khisānīd*.)

CIRCLE—They all sat in a circle.—*eshā̄n* (*dar sūrat-i-dā,ira; nishastānd*). (*halķa zada*.)

CIRCUIT—He is now judge of circuit.—*ān ilhāl hākim-i-dā,ir ast*.

CIRCULATED—They have circulated notices in all directions.—*eshān ba har ḫaraf iṣhtihār-rā jārī karda* and. Or, *ba har ḫaraf itṭila' nāmajāt-i-eshān ijrā yāfta* and.

CIRCULATION—Has this coin been long in circulation?—*īn ḫarb az bisiyār waqt murauwaj būda* ast. Or, *āyā bisiyār sāl ast ki īn sikkā (rā'i, ij būda)* ast. (*rawāj yāfta*)

CIRCUMSTANCE—This is a curious circumstance—*īn sāniḥā, e 'ajīb* ast. Or, *īn kaiṣiyat-i-bisiyār nādir* ast. Or, *īn aḥwāl-i-khailit ta'ajjub āmez* ast.

CIVIL—He is one of the civil servants of the Government.—*o yake az ṣāḥibān-i-(amūr-i-daulat)* ast. (*'amāl-i-mamlakat*.)

CIVIL—He is civil to every one.—*o ba har kas* (*mulā'im*) ast. (*salām*; *halīm*; *adīb*; *mu'addab*; *ṣāḥib-i-sulūk*; *khalīk*; *ṣāḥib-i-adab*; *mulā'iṣf*; *laṭīf*.) Or, *o ba har kas ta'zīm mī-kunad*.

CIVILITY—He received us with great civility.—*o ba bisiyār (tawāṣu')* *bā mā mulākāt kard*. (*khulk*; *ikhlāk*; *adab*; *sulūk*; *mulā'im*; *mudārā*; *mudārāt*.)

CLAIM—Have you any further claim on that gentleman's estate?—*bar imlak-i-ān ṣāḥib iddi'iā, e dīgar dāred?*

CLEVER—She is more clever than he.—*ān zan az ān mard (dānā)-tar* ast. (*zakī*; *hoshiyār*; *kār-guzār*; *maṣlahat-guzār*; *pukhta*.)

CLIENT—The attorney has written to his client.—*ān wākil ba muwakkil-i-khud nawishta* ast.

CLIMATE—The climate of Europe is very fine.—*āb o hawā az mulki-maghrib bisiyār khūb* ast.

CLIMBING—He was climbing a tree.—*o (bālā, e darakht) bar mī-raft*. (*bar darakht bālā*.)

CLINGS—That child clings to its mother.—*ān farzand ba (mādar-i-khud mī-chaspad)*. (*gardan-i-mādar-i-khud mī-awezad*.)

CLOAK—Leave your cloak in the hall.—(*bālā-posh*,)-i-*khud-rā dar dalān bi-guzār*. (*farghul*; *labāda*; *jawālik*.)

CLOCK—What is the time by the church clock?—*ba sā'at-i-*

(‘iṣā-kada) chi sā’at ast? (ibādat-gāh; khāna,e khudā; ma’bid; sijda-gāh; masjid; jāmi’.)

It is near two o’clock.—karīb ba sā’at-i-dū ast.

CLOTHE—They clothe the naked and feed the hungry.—(barahnagān)¹-rā mī-poshānand wa (gursinagān)²-rā khurish mī-dihand. ¹(ariyānān; ’āriyān.) ²(jau’ānān; jā,iān; mujūān.)

CLOUDS—There are many clouds, it will rain heavily.—(abr) bisiyār ast bārān khūb khwāhad bārid. (megh; sahāb; ghāim.)

COACHES—Some people ride in coaches, others go on foot.—ba’ze mardumān ba kūliska sawār mī-shavand wa ba’ze piyāda mī-ravand.

COARSE—This cloth is very coarse.—īn pārcha bisiyār (kuluft) ast. (śalb; hanguft; jar’ab; nāfij; satīkh; sitab.)

COBWEB—Sweep away that cobweb.—ān parda,e ’ankabūt-rā jārūb bi-kun. Or, ān (nasju-l-’ankabūt)-rā az īnjā bi-rūb. (malkāt.)

COLD—I feel very cold.—man burūdat-i-’azīm ihsūs mī-kun-am. Or, marā (sardī),e bisiyār mahsūs mī-shavad. (bard.)

COLLECTED—A great crowd was collected.—majma-i-buzurg majmū’ shud. Or, jamā’at-i-kaśīr (jam’) shud. (mujtami’; mujamma’.)

COLLECTOR—He is now collector (revenue-officer) of Shīrāz.—o ilhāl (takṣīldār)-i-shīrāz mu’aiyan ast. (muḥassil; bāzhgīr; khirāj-i-jam’alīl; jāmī-i-mahāsil.)

COLLEGE—Have you seen the new college?—(madrassa,e nau) dīda ed? (dāru-l-ilm-i-jadīd.)

COLOUR—What colour shall I make it?—rang-i-ān chi bi-sāzam?

COMB—Take a comb, and comb your head.—(shāna)¹ bi-gīr wa mūyat-rā (shāna bi-kun)². ¹(mashṭ; sarkhāra.) ²(mashṭ bi-kun; shāna bi-zan.)

COMFORT—This affords me comfort in my trouble.—īn dar (zahmat)-am tasallī mī-bakhshad. (taṣdī; ranj; iżā.) Or, īn chīz (marham-i-dil-i-majrūh-am) mī-bāshad. (tasallī

bakhsh-i-dil-hazin-am.) Or, *in chiz marā az takhlif takhfif mī-dihad.*

COMMANDED—He commanded me to go instantly.—*ān shakhş ba man hukm farmūd ki hamān sūat ān jā vi-rāu.*

COMMENCE—Let us now commence our work.—*biyā tā (shurū'-i-kār-i-khud) bi-kunem.* (*kār-i-khud-rā shurū'*.)

COMMEND—I commend your prudence.—*man (ta'rif)-i-tamīz-i-shumā mī-kunam.* (*tahsin; ăfrin; tauşif; sitā-ish.*) Or, *imtiyāz-i-shumā muwāfiķu-r-rā'e khud-am mī-āyad.* Or, *hāzar-i-shumā marā pasand mī-āyad.* Or, *dūr-andeshī'e shumā-rā taşvīb mī-namāyam.*

COMMERCE—Baghdad is a first-rate seat of commerce.—*Baghdūd 'umda,e jā,e tijārat ast.*

COMMITTED—He was committed to prison.—*o dar maħbas firistāda shud.* Or, *o dar kāid-khāna mursil shud.*

COMMON—The common people speak thus.—*mardumān-i-'awāmm īn chunīn mī-goyand.* Or, *īn kalām muħāvara,e 'āmm ast.*

COMMUNICATE—Communicate this to him.—*īn suħħan bado (baiyān) bi-kun.* (*zāhir; iżħār; ashkāra; fāsh; huwa idu.*)

COMMUNICATIVE—He appears to be very communicative.—*ma'lūm mī-shavad ki o (zabān-i-darāz dārad).* (*bisiyār go,e ast.*)

COMPANION—I have no companion.—*man (mušāhib) na dāram.* (*mūnise; ma,nūse; ham-suħbatē.*)

COMPANY—I am glad to be in his company.—*khātir-i-man ba mukħālitat-i-o mail dārad.* Or, *suħħbat-ash għanimmat shumāram wa khidmat-ash yaqħmā.* Or, *ba munā-dimat-ash ragħbat mī-(dāram).* (*kunam.*) Or, *ba iħxilat-i-o bisiyār mail mī-dāram.* Or, *az mušāhibat-ash khaili khushnūd am.* Or, *murāfiķat-ash marā khūsh mī-āyad.* Or, *sūd-i-sarmāye 'umr-am wiśäl-i-o-rā mī-shumāram.*

COMPARE—Let us compare my writing with yours.—*biyā tā khatt-i-marā ba khatt-i-shumā (dar tashbħih bi-dārem).* (*tashbħih bi-kunem; mukābil bi-kunem.*) Or, *biyā ki mā kar dū khatt-i-khud-rā dar mīzān-i-taswiyat bi-nihem.*

COMPASS—A ship sails by the compass.—*ba (wāsiṭa), e kuib-numā jahāz rāh mī-ravad.* (*wasīla*.)

COMPASSION—Why act thus? have you no compassion?—*chirā chunīn kār mī-kuned?* *shumā-rā (ruhmat) na mī-āyad?* (*rahm; shafkat; talattuf; tarrahum.*) Or, *chirā ba kase chunīn kār mī-kuned?* *dil-i-shumā na mī-sozad.*

COMPETENT—Are you competent to the work?—*shumā liyākat-i-īn kār dāred?* Or, *shumā kābil-i-īn 'amal hasted?* Or, *īn kār az dast-i-shumā bar mī-tawānud āmad?*

COMPLAINED—I have long complained of his conduct.—*bisiyār aiyām (gużash ta ast ki az af'āl-ash (shikāyat) karda am.* (*nālish; gila; faryād; shakwā.*)

COMPLAINTS—He is always coming with complaints.—*o hamesha (daftar-i-shikāyat bāz) mī-kunad.* (*furyād; nālish.*)

COMPLETE—He is complete master of this language.—*o dar īn zabān kāmil ast.* Or, *o dar īn lisān kāmiliyat dārad.*

COMPLIMENTS—Sir, Mr. — sends his compliments to you.—*—sāhibā sāhib-i-fulān ba shumā (salām mī-rasānād).* (*taslīm mī-dihad.*)

COMPLY—Unless you comply, what can I do?—*agar shumā rāzī nīsted chi bi-kunam?*

COMPOSING—He is now composing a grammar.—*o ilhāl şarf wa naħw (taṣnīf) mī-kunad.* (*ta, līf.*)

COMPREHEND—I don't exactly comprehend this.—*īn sukhān (-rā khūb na mī-falimam).* (*dar 'akl-i-man durust na mī-āyad.*)

CONCEAL—I cannot conceal this matter.—*man na mī-tawānam ki īn sukhān-rā (pinhān dāram).* (*nihufta kunam; mastūr kunam; ikhfā kunam; makhfī dāram; kitman or maknūn dāram; bi-posham.)*

CONCEIT—Let us not indulge conceit.—*marā bāyad ki (khud-pasand na bāshem).* (*az khud na bālem; 'ujb dar sar na dārem; dimagh-i-behūda na pazem; khud-bīn na bāshem.*)

CONCEITED—That man is very conceited.—ān shalḥs khailī (mu'jib) ast. (maghrūr; khud-pasand; khud-rā'e; khud-bīn; khud namā; mudammagh.)

CONCEIVE—I conceive you are in the right.—man mī-dānam ki shumā ba rāh-i-rāstī mī-bāshed.

CONCERN—This business does not concern you.—īn kār ba shumā (ta'alluk na dārad). ('alāka na dārad; mut'a'llik nīst). Or, dar īn kār dakhl-i-taṣarruf-i-shumā nīst. Or, shumā dar īn kār dakhl-i-taṣarruf na mī-tawāned kard.

CONCERN—This has caused her much concern.—az īn kai-fiyat ān zan bisiyār mutafakkir gardīd. Or, īn amr sabab-i-iztirāb-i-'azīm-i-ān nisā shud.

CONCLUDE—It is time to conclude.—ilhāl waqt-i-(tamām kardan) ast. (khatm; khātimā.)

CONCLUSION—This is the conclusion of the chapter.—īn . (ākhir)-i-bāb ast. (khatm; ikhtitām.)

CONDITION—My condition is better than his.—hāl-i-man az ahwāl-i-o (bihtar) ast. (aḥsan.)

CONDUCT—His conduct is to be commended.—raftār-ash lā,ik-i-ta'rīf wa taḥṣīn wa ḥāfrīn ast.

CONDUCT—Who will conduct us thither?—ān jā ki marā (rahbarī khwāhad kard)? (khwāhad burd; dallālat khwāhad kard.)

CONFESS—I confess my conduct has been amiss.—man (i'tirāf) mī-kunam ki kirdar-i-man ma'yūb ast. (ikrār.) Or, man khud kā'il-am bar ānki dar īn amr chīze takṣīr az man sādir shuda ast. Or, man mukirr-i-bad raftāri,e khud hastam.

CONFIDENCE—I place no confidence in what they say.—bar suḥħanhā,s eshān (wusūk-i-man nīst). (i'tibār or i'timād na mī-kunam.) Or, i'tikād-i-kaul-i-eshān nazd-i-man bi-l-kull sākit shud.

CONFINED—He is now confined in jail.—o ilhāl dar kāid-khāna kāid karda shuda ast. Or, o ilhāl dar mahbās mahbūs ast. Or, o aknūn dar (siyān nihāda) shuda ast. (zindān basta; kāid-khāna mukaiyid.)

CONFIRMED—Is the news confirmed or not?—*in khabar (sāhit) shuda ast yū na?* (*tahkīk; mukarrar.*)

CONFUSED—You have confused my work.—*kār-i-marā (darham barham) karda ed.* (*pareshān.*)

CONFUSED—He is confused.—*ān kas (sarūsīma) ast.* (*pareshān; mutaraddid; sar-gardān; hairān; mużtarib; mużtarīr.*)

CONNECTION—There is no connection in these sentences.—*īn jumlahā ba yak dīgar (nisbat na dārand).* (*bā ham munsalik nayand; muntazim nayand; 'alāka na dārand.*)

CONQUERED—He conquered the whole country.—*o bar tamām mulk (tasallut yāft).* (*musallit shud.*) Or, *zer-i-hukm-i-khud tamām diyār-rā dar āward.* Or, *o sultānat-rā dar taşarruf-i-khud dar āward.* Or, *mamālik-i-aṣrāf (o-rā musallam shud).* (*dar kabz-i-o dar āmad.*) Or, *o tamām mulk-rā (maftūh) kard.* (*fath.*) Or, *o mutaşarrif-i-nāhiyat shud.*

CONSCIOUS—I am not conscious of having said so.—*man yād na (dāram) ki īn chunīn sukhān gufta am.* (*mī-kunam; mī-gīram.*) Or, (*dar yād-i-man na mī-āyad*) *ki īn chunīn gufta am.* (*ba yād-am na mī-āyad; man ba yād na dāram.*)

CONSENT—Do you consent to my proposal?—*ba rā, e-i-man (rāzī hasted)?* (*razā mī-dihed.*) Or, *tajwīz-i-marā kabūl mī-kuned?* Or, *tadbīr-i-man maķbūl-i-khāṭir-i-shumā ast?*

CONSENT—She went without my consent.—*baghair-i-(ijāzat)-i-man ān za'ifa raft.* (*izn; rukhsat; razā, e.*)

CONSEQUENCE—That is of no consequence.—*ān ẓarar na dārad.* Or, *mużāyaka, e īn m'anī nīst.* Or, *dar ān mażāyaka nīst.*

CONSIDER—I will consider it.—*bar ān amr tajwīz khwāham kard.* Or, *dar band-i-ān kār khwāham būd.* Or, *dar īn sukhān taşauvir khwāham namūd.* Or, *īn sukhān-rā ba mīzān-i-kiyās khwāham sanjūd.* Or, *ān-rū ba kadam-i-tafakkur khwāham paimūd.*

CONSIGNED—The cargo of the vessel was consigned to him.

—*tamām būr-i-jahāz ba* (*hawāla*),^e *ān kas būd.* (*tahwīl*;
sapurd; *tafwīz*.) Or, *tafwīz-i-tamām maḥmūla*,^e *jahāz-*
rā bado kardand.

CONSTITUTION—His constitution is very strong.—*ṭabi'* at-ash
bisiyār (*kawī*) ast. (*mustakīm*; *maẓbūt*; *mustakīl*.)

CONSULT—Let us consult upon this subject.—*biyā tā dar*
īn (*maslahatē maslahat*) *bi-kunem.* (*amr mashwarat*;
kār ṣalāḥ.)

CONTAIN—How much indigo will this box contain?—*dar*
īn ṣandūk chi ḳadar nīl khwāhad gunjīd. Or, *īn ṣandūk*
chi ḳadar nīl khwāhad girift.

CONTEMPT—Treat no one with contempt.—*dar kase* (*nazar-i-hikārat*) *ma kun.* (*ba chashm-i-istikhār nazār* ; *taḥkīr*;
karāhat). Or, *kase-rā ba chashm-i-istikhfāf* *ma nigar.*
Or, *dar kase ba dūda*,^e *istikrāh* *ma bīn.* Or, *kase-rā*
(*khurd*) *ma dān.* (*hhwār*; *hakīr*; *tasghīr*; *makrūh*;
karīh.)

CONTENT—I am content with what I have.—*har chi dāram*
(*bar ān ḳānī' mī-bāsham*). (*bā ān dar mī-sāzam*; *bar ān*
ḳinā'at mī-kunam; *az ān pā*,^e *ḳinā'at dar dāman-i-salā-*
mat mī-kasham.)

CONTENTIOUS—They are very contentious.—*eshān bisiyār*
(*fitna-anbez*) *and.* (*jang-jū*; *sīteza-rū*; *fasād-āward*;
mufsid; *sharīr*; *'arbada-khū*; *khar-khasha sāz*.) Or,
nīzā' bar pā mī-namāyand. Or, *ba jang-i-har* *kas*
mī-(khezānd). (*uftānd*.) Or, *ba khilāf wa inkār-i-har*
kas ba dar mī-āyand. Or, *da'wa*,^e *muḳāwamat* *bar pā*
mī-kunand.

CONTINUAL—There is a continual noise in this place.—*dar*
īn jā (*shor*) *hamesha mī-mānād.* (*ghaughā*; *ghol*; *ghal-*
ghala; *hāw-hū*; *āshob*.)

CONTRACTED—The Honourable Company contracted for the
paper.—*jamā'at-i-bahādur az bārā*,^e *īn kāghāz ijāra kard.*

CONTRARY—Contrary winds detained the vessel.—*az bād-i-*
rūṣīkhālīf jahāz bāz mānd. Or, *bād-i-ghair-shurṭa jahāz-*
rd (*taukīf*) *kard.* (*mutawakkif*.)

CONTRIVANCE—By what contrivance shall we go there?—
ba kudām hila mā ān jā khwāhem raft?

CONVENIENT—Will your coming to-morrow be convenient?—
fardā āmadan-i-shumā (munāsib) khwāhad būd? (mu-wāfiķ; shāista.)

CONVERSATION—Are you fond of conversation?—*shauk-i-guft-gū dāred?* Or, *shā, ik-i-mukālima hasted?*

CONVEY—Will you please to convey this article to him?—
az rū,e (lutf) īn chīz-rā bado bi-rasāned? (altāf; talat-tuf; mihrbānī.)

CONVINCED—I am convinced what you say is true.—*man yakīn dāram ki ān chi shumā mī-goyed rāst ast.*

COOKS.—Having no cook, he cooks for himself.—*ān shakhs ghīzā,e khud-rā khud (mī-pazad) ki tabbākh na dārad.* (bar sīkh mī-kunad; bar tāba biriyān mī-kunad.)

COOLER—It is cooler to-day than it was yesterday.—*imroz az dīroz sard-tar ast.*

COPY—Please copy this for me.—*lutf farmūda barā,e man (nakl)-i-īn bi-kuned.* (savād.)

CORD—Buy some cord, and tie these things together.—*kadre (risman-i-bārīk) bi-khared wa īn chīzhā-rā ba-ham bi-banded.* (habal.)

CORK—Is there no cork to this bottle?—*āyā īn kūza,e shīsha (sidād) na dārad?* (śimām.)

CORN.—There was great plenty of corn last year.—*dar sāl-i-guzashta (ghalla,e firāwān paidā shud.* (madākhil-i-*ghalla* bisiyār būd; ba ifrāt *ghalla* paidā shud.)

CORRESPONDENCE—Have you any correspondence with him?—*shumā bā o (murāsalat) dāred?* (nawisht wa *khwānd*.)

Or, *shumā ḥarīka,e rusul wa rasā'il bā o jārī dāred?*

CORRUPT—Society here is extremely corrupt.—*suhbat-i-majlis-i-mardum-i-īn jā bisiyār (mazmūm) ast.* (mashnū'; makħzūl; makbūḥ; fāsid; mukhlaf.)

COUCH—Move this couch into the other room.—*īn (rakht-i-istirāhat)-rā ba ūṭāk-i-dīgar bi-bared.* (shaft: əwṣṭā; sufa; miħād; pl. muħūd.)

COUNCIL—He is a member of the Supreme Council.—*o yake az ahl-i-majlis-i* (*üzma*) *ast.* (*a'lā*; *ülə*.) Or, *o mushir-i-mashwarat-i-a'zam* *ast.* Or, *än āghā yake az (mushāwirān)-i-khāss* *ast.* (*mudubirān*.)

COUNSEL—Let us regard good counsel.—*mārā bāyad ki (maşlahat-i-nek kabūl dārem)*. (*az naşihat-i-ākilān rū-kash na shavem*.)

COUNT—Count over the money I gave you.—*püle ki man ba shumā dūdam bi-shumāred*.

COUNTERFEIT—This is a counterfeit coin.—*in ashrafi kalb ast* (gold). Or, *in zarb-i-sim daghal ast* (silver).

COTTON—This country produces much cotton.—*dar in mulk pumba,e bisiyār paidā mī-shavad*. Or, *zirāt-i-pumba dar in jā ba ifrāt ast*.

COUNTRY—This is my native country.—*in (waşan)-i-man ast*. (*maulid*; *waşan-i-aslı*; *mauçin*.)

COUPLE—Buy for me a couple of razors.—*barā,e man just-i-tegh-i-dalīlākī bi-khared*.

COURAGE—You possess greater courage than I.—*shumā az man ziyāda (shujāt) dārad*. (*himmat*; *mardānagī*; *dilrī*; *dilawāri*; *jur'at*; *tajāsur*.)

CRACK—There is a crack in this basin.—*in aftāba müdārad*. Or, *in lagan shigāf dārad*. Or, *in ʃasht müdar shuda ast*.

CREATED—God created the world.—*allah-ta'āla getr-rā afri'd*. Or, (*hakk-to'āla*) *jahān-rā az 'adm ba wujūd īward*. (*hakk-i-jalla wa a'lla*; *bāra*; *khudā,e 'azza wa jalla*; *izd*; *musabbabu-l-asbab*; *musta'ān*.)

CREATOR—God is the Creator of all creatures.—*khudā khālik-i-hama* (*khālā,ik*) *ast.* (*kā,ināt*; *marjūdāt*; *makhlūkāt*.) Or, *sāni'-i-kull maşnū'at* *khudā ast*.

CREDIT—I agree to give you three months' credit—*shumārā tā si māh* (dain) *mī-diham*. (*mukārizat*)

CREDIT—This action does him great credit.—*az in kār o-rā pisiyār (rtibār) hāsil mī-gardad*. (*izzat*; *sharrāf*; *āb-rū*; *'azz wa wakār*; *karam*; *ikrām*; *iħtirām*.)

CREDITORS—His affairs are in a bad state, therefore he has called together his creditors.—*kār o bār-ash mun-tashīr shuda ast lihażā karz-khwāhān-i-khud-rā ṭalabīda ast.*

CREEP—Look how these lizards creep along the wall.—*bi bīn chigūna īn (karfashān) bar dīwar chaspān mī-ravand. (kalpakān.)*

CREEPER—This is called a creeper.—*īn nīhāl-rā (argħaj) mī-nāmand. (buklatu-l-bārida.)*

CRIME—What crime has he committed?—*o chi takṣīr karda ast?* Or, *chi ķušūr az o sar zada ast?* Or, *chi (khaṭā) az o sūdir shuda ast?* (*zumb*, pl. *zumūb*.)

CRITICISE—He will criticise our composition.—*o (iṣlāḥ-i-taṣnīf)-i-marā khwāhad kard.* (*taṣḥīḥ-i-musauwada*.)

CROOKED—That line is crooked.—*ān saṭar kaj ast.*

CROSSED—He crossed the river.—*az āb-jū,e guzasht.* Or, (*bar*) *rūd 'ubür kard.* (*az.*)

CROWS—He rises when the cock crows in the morning.—*o ba (bāng)-i-khurūs bar mī-khezad.* (*mujarrad-i-āwāz; sharṭ-i-āwāz*.)

CROWD—There was a great crowd of people.—*ān jā kalān (izdiham)-i-khalk būd.* (*jam'iyat*; *iğtimā'*; *jamā'at*; *majma'*.)

CRUELTY—They delight only in cruelty.—*eshān az (be rahmī) khūshī hāsil mī-namāyand.* (*sang-dilī*; *dil-azārī*; *sab'iyat*; *zulm*; *sitam*.) Or, *khailī khurramī zāhir mī-kunand ki ba dīgarān durushītī ba (kār barand).* (*'amal āwarand*.)

CRUMBS—The birds will pick up all these crumbs.—*par-andagān īn rezħā,e nān khwāhand chīd.*

CRUSHED—He was crushed under the carriage-wheel.—*zer-i-charkh-i-arāba (mas, hūk sākhta) shud.* (*takwīd sākhta*; *raṣīṣ karda*.)

CRY—What is the matter? why do you cry out so?—*chi būlat ast? chirū chunīn ghul wa shor mī-kunel?*

*CUBITS—The length of this stick is about four cubits.—
 (*darāzī*¹, e īn chūb karīb ba chahār (gaz)² ast. ¹(*tūl*;
tawālat.) ²(*sā'īd*; *dast*; *mirfak*.)

CULTIVATED—This land is cultivated.—īn zamīn (*mazrū*) ast. (*ma'mūr*; *ābād*; *zira'at karda shuda*; *kishta shuda*.)

CUNNING—They are by nature cruel and cunning.—*bi-t-tab'* be *rāḥīn wa harīf* and. Or, *bi-l-asl sang-dil wa ghaddār* and.
 Or, *bi-l-nafs zālim wa na"ār* and. Or, *bi-z-zūt be shafākat* *wa makhār* and. Or, *ba khū dil azār wa 'aiyār* and.

CUPS—They drink tea out of cups and saucers.—*eshān chā ba finjān wa nalgakī mī-khurand*.

CURED—I have been cured by that physician.—*man az ān* (*tabīb*) *shifā yāfta am*. (*pizishk*.)

CURIOS—This is a curious shell.—īn ḥadaf (*ajīb*) ast. (*bādī*.) Or, *īn gosh-i-māhī nādir* ast. (*gharib*.)

CURTAINS—Are there no curtains to this bed?—āyā īn *bistār pasha-parān na dārad?* (*parda*; *sidāfat*; *sajf*.)

CUSTOM—Do you know how this custom arose?—*shumā mī-dāned chigūna īn rāh o rasm (uftād)?* (*paidā shud*; *sar bār āward*; *sar bar zad*; *rū,e namūd*.) Or, *khabar dāred ki īn rasm-rā ki* (*iyyād*) *kard?* (*ikhtirū*; *waṣ'a*.)

CUT—You have cut this pen so that it won't write.—īn *kalam-rā chunān kāf' karda ed ki az ān navishtan na mī-shavad*.

CYPHER—One and a cypher make ten.—*agar ba hindasa, e yak ḥiṣr dāda shavad hindasa, e dah gardad*.

D.

DAMAGE—Has the cargo received any damage?—āyā *nukšān ba* (*mahmūla*), e *jahāz rasīda* ast? (*bār*.)

DAMP—This house is very damp.—īn *khāna bisiyār* (*nam-nāk*) ast. (*namgīn*; *marṭūb*; *marṭab*.)

* The breadth of one finger = 2 barley corns, end to end.

"	"	= 7	"	"	side by side.
"	one hand	= 8	"	"	end to end.
"	six hands	= 48	"	"	"
"	"	= one cubit	= 18	"	"

DANCING—They spend their time in singing and dancing.—*eshān waqt-i-khud-rā dar* (*sarā, idan wa rakṣidān*) *mī-guzrānand*. (*naghma pardākhtan wa rakṣ kardan; tarannum zadan wa rākiṣ shudan.*)

DANGER—Why are you afraid? there is no danger.—*c̄irā mī-tarsed?* *hech khauf-i-khaṭar nīst.*

DARE—I dare not do as you say.—*ān chi shumā mī-goyed jur, at-i-kardan na dāram.*

DARK—The night was very dark.—*shab bisiyār* (*tārīk*) *būd.* (*tār.*) Or, *lail khailī daijūr būd.*

DARKNESS—They are in gross darkness.—*eshān dar* (*zulmat*) *and.* (*zulmāt; ȝalāmat.*)

DATE—What is the date of his letter?—*tārīkh-i-tahrīr-i-khatt-ash chīst?*

DAWN—They rise at dawn.—*eshān* (*ba waqt-i-ṣahār*) *bar mī-khezand.* (*dam-i-subh; 'alā-ṣ-ṣabāh.*)

DAY—What time of the day is it?—*chi sā'at ast?*

DEAD—I saw a dead snake on the roadside.—*ba kinār-i-rāh* (*mār-i-murda-rāh*) *dīdam.* (*af'a-e-rā lā haiy.*)

DEADLY—Its wound is fatal; its poison deadly.—*zakhm-ash muhlik ast; zahr-ash(kātil).* (*halāhal.*)

DEAF—He is deaf, and can hear nothing.—*o (kar) ast, hech na mī-tawānad shunīd.* (*summ; aşamm; girān-gosh.*)

DEALS—He deals honestly with everybody.—*ba har kase ba* (*rāst-bāzī*) *sulūk mī-kunad.* (*diyānat; īmāndāri; sadākat-kārī; ikhlas.*)

DEAR—The goods you have purchased, I think, are very dear.—*ān asbāb ki shumā kharīda ed, ba rā, o man bisiyār* (*girān*) *ast.* (*girān-bahā; besh-kīmat.*)

DEAR—He is very dear to me.—*ba dil-i-man bisiyār* ('az-ə) *ast.* Or, *man bā o muhabbat-i-kāmil dāram.* Or, *o (munis)-i-dil-am ast.* (*maḥrum-i-rāz.*)

DEBTOR—A debtor is one who owes money.—*karzdār kase ast ki* (*karz*) *dārad.* (*wām; dain; bidih.*)

DECEIT—They only live by deceit.—*eshān fak̄t ba fareb (guzrān mī-kunand).* (*aukāt ba sar mī-butand; rozgār*)

mī-guzrānand.) Or, *eshān ba* (*makr*) *zindagī mī-kunand.*
(dagħā; talbis; ghabn; ghadr; kaid; makūdat; khad'at;
rīw; zark; shaid; 'aiyāri.)

DECEITFUL—What is there more deceitful than the human heart?—*az dil-i-insān kudām chīz* (*dagħā-bāz*)-tar ast.
(ghadīr; ghadār.)

DECEIVED—You have been deceived by them.—*shumā badesħān* (*magħbün shuda ed.*). (*ghabn khurda ed;*
mugħalata sākhta shuda ed; tagħlīt karda shuda ed.)
 Or, *shumā az esħān dagħā yāfta ed.*

DECIDE—Let him decide this question.—*bi-guzăr ki o* (*in*
mu'āmala-rā faisal) *bi-kunad.* (*infisāl-i-in amr.*)

DECLINED—I asked him, but he declined.—*man az o*
pursidam, magar o (*inkār kard*). (*rāzī na shud; sar bāz*
zad.)

DECREASES—That article decreases in value daily.—*roz ba*
roz kīmat-i-ān chīz (*kam*) *mī-shavad.* (*habut; sākit;*
kāsid.)

DECREE—A decree was passed for this purpose.—*az barā,*
in hukme mukarrar shud. Or, *ba jihat-i-in* (*hukm-i-kazā*
mū'aiyan gardid). (*taukīt-i-farmā ijrā yāft.*)

DEDUCT—I shall deduct so much from his account.—*az*
hisāb-ash in kadar pūl (*kat*) *khwāham kard.* (*wazīt; waz'.*)

DEFECT—Do you see any defect in this?—*āyā dar in hech*
('aib) mī-bined? (pl. *'ayūb; tawuffun.*)

DEFENCE—He made his defence in court.—*dar adālat uż-*
i-khud-ash kard. Or, *dar maħkama ma'zarat-i-khud-rā*
zāhir kard. Or, *dar adālat (i'tizār)-i-khud-rā ba' arsa,*
zuhūr āward. (*tazkiyat.*)

DEFENDANT—The statements of both defendant and plain-
 tiff were heard.—*kalām-i-mudda'i-alaihi wa mudda'i*
shunida shud. Or, *izħir-i-(āsāmī wa faryādī) istimā'*
karda shud. (*rāfi' wa dā'i.*)

DEFICIENT—They are not deficient in sense.—*eshān* (*kam-*
'akl) nayand. (*kam-hausila.*) Or, *dar tamīz kamī na*
dārand.

DEFORMED—She is deformed in person.—*badan-i-ān zār* (*bad-shakl*) ast. (*bad-haikal*; *karihu-l-muuzar*.)

DEFRAYS—Who defrays the costs of his learning?—*kharch-i-āmokhtan-ash ki mī-dihad?* Or, *ikhrājat-i-ta'lūm-ash ki adā mī-kunad?*

DEJECTED—His mind is much dejected.—*dil-i-o bisiyār* (*ranjīda*) ast. (*āzurda*; *pur-gham*; *pur-alam*.)

DELAY—There is much delay in this.—*dar bāb-i-īn amr* (*der*) *bisiyār* ast. (*tawakkuf*; *ta,akhīr*; *dirangi*; *mihlat*; *mukūs*; *tahāwun*; *tasāhul*.)

DELIBERATE—This is my deliberate opinion.—*īn tajwīz-i-man* (*mustakīm*) ast (*mustakill*.)

DELICATE—Her hands and feet are very delicate.—*dast u-a pā,e ān ma'shūka bisiyār* (*nāzuk*) ast. (*nafīs*; *laṭīf*; *nigārīn*; *nāzanīn*.)

DELICIOUS—This is a most delicious morsel.—*īn lukma bisiyār laziż* ast. Or, *maza,e īn lukma khailī nafīs* ast. Or, *lazzat-i-īn lukma margħūb* ast.

DELIGHTED—I was greatly delighted to see him.—*az dīdan-i-o bisiyār khūshnūd shudam.*

DELIRIOUS—The fever is so violent that he is sometimes delirious.—*tab chandān sakht* ast *ki gāhe* (*be hosh*) *mī-shavad*. (*madhūsh*; *haziyān*; *hazzār*.) Or, *bukhār chandān maħrūr* ast *ki gāhe* (*o-rū għash* *mī-dihad*). (*ħawāss-i-o mī-bāzad*.)

DELIVER—Did you deliver to him my message?—*paigham-i-marā bado* (*dāded*)? (*rasānīd*.)

DELIVERED—He delivered his brother from much distress.—*o barādar-i-khud-rā az* (*ħalat-i-kharābī najāt dād*). (*bisiyār harānī khalas* kard; *nā musā'adat-i-rozgār rihānid*.)

DEMAND—Have you any demand upon me?—*āyā az man hech* (*dā'iya*) *dāred?* (*da'wā*; *iddi'ā*; *bāz khwāst*.) Or, *āyā az man chīze iktiżā dāred?*

DEMANDED—He demanded more than his due.—*o az karż-i-khud ziyāda* (*talabid*). (*talab* kard; *da'wā* kard; *az khwāst* kard; *iddi'ā* kard.)

DENIES—He denies having said this.—*o az guftan i-in sukhān* (*inkār mī-kunad*). (*munkir mī-shavad*; *ibā mī-kunad*; *tanākur mī-kunad*.)

DEPART—When do you intend to depart?—*irāda, e raftan kai dāred?* Or, *kai alwidā' khwāhed shud?* Or, *īn jā-rā kai alwidā' khwāhed guft?* Or, *az īn jā kai (tash-rīf khwāhed burd)?* (*murakħħas khwāhed shud*; *kadam ranja khwāhed farmūd*; *'inān-i-'azīmat mun'atīf khwāhed sākht*; *nuhżat khwāhed farmūd*.)

DEPEND—I cannot depend upon what he says.—*ān chi o mī-goyad bar ān i'timād na mī-tawānam kard.*

DEPENDS—That depends upon the state of my health.—*ān kār ba tan-durust, e man* (*maukūf*) *ast.* (*muta'allik*; *munħaġir*.) Or, *īn sukhān ba (sīħħat)-i-man muta'allik ast.* (*sahħiħu-l-badan*.)

DEPOSITORY—This is a depository for books.—*īn kutub-kħāna ast.*

DEPTH—What is the depth of this tank?—*'umuk-i-īn hauz chīst?* Or, *'amīk-i-īn (ghadīr) chīst?* (*āb-gīr*; *āb-dān*; *burka*; *tālāb*.)

DESCRIPTION—What description gave he of the place?—*o wasf-i-ān jā chi sān kard?* Or, *o ān jā-rā chigūna baiyān kard?* Or, *o (sharħ)-i-ān jā chigūna dād?* (*tafsīl*; *tafsīr*.)

DESERVE—They deserve to be punished.—*eshān* (*lā, ik-i-sazā and.* (*mustahikk-i-'azāb*; *ķabil-i-taubikh*; *sazawār-i-itāb*.)

DESIRE—I will desire him to do so.—*man hukm khwāham kard ki o ham chunīn bi-kunad.*

DESIRE—I have a great desire to see him.—*man ba dīdan-i-o* (*ishtiyāk-i-kāmil dāram*). (*mushtāk hastam*; *shā, ik hastam*.) Or, *silsila, e shauk-i-dīdan-i-o dar gardān-i-dil-i-khud dāram.* Or, *dar sar-i-dīdār-i-o mī-bāsham.*

DESIRIOUS—He is very desirous of seeing you.—*o barā, e dīdan-i-shumā bisiyār* (*arzūmand*) *ast.* (*mushtāk*.)

DESPAIRS—He despairs of accomplishing his object.—*o (tawaķku' na dārad) ki kār-i-khud-rā ba sar rasūnād*

(ma,yūs ast ; nā ummed ast.) Or, o-ra (ummed-i-ba sar āwardan)-i-kār-i-khud nīst. (rijā-i-sar anjām dādan ; intizār-i-tamām kardan.)

DESPAIRED—He despaired of life.—o dil-i-khud-rā az jān (burid). (bar dāsh.) Or, o dil-i-khud-rū az jān bar girift wa ba marg nihād. Or, o dast-i-khud az jān shust. Or, tushna wa be nawā rū,e bar khāk wa dil bar halāk nihād. Or, az zindāgānī ma,yūs gasht. Or, az 'umr ummed bar kānd.

DESPISE—We ought not to despise any one.—bāyad ki mā kase-rā (khwār) na dārem. (hakīr.) Or, bāyad ki mā az kase (mutanaffur na bāshem). (nafrat or karāhiyat or tanaffur na kunem.)

DESTROYED—Your papers have been all destroyed.—kāghaz-hā,e shumā hama (tabāh) shuda ast. (kharāb ; makhrūb.)

DETAIN—Do not detain the servant any longer.—khādim-rā ziyāda az īn (muntazir ma guzār). (dar intizār ma dār or guzār ; mu'attal ma dār.)

DETERMINED—I am determined to do as you recommend.—(kaşd) karda am ki ba ḥasb-i-naṣīḥat-i-shumā 'amal bi-kunam. (taṣmīm ; nīyat ; 'azm ; mukarrar ; irāda.) Or, kamar basta am ki &c.

DICE—He was ruined by playing at dice.—o ba sabab-i-ka'batain-bāzī tabāh shud. Or, o tamām māliyat-i-khud-rā dar kimār-bāzī (talaf kard). (ba hawā dād ; ba bād-i-fanā dād ; ba ḥālat-i-tabāh rasānid.)

DICTIONARY—See if this word is in the dictionary.—dar kitāb-i-lughat bi-bīn ki īn lafz ast yā na.

DIFFERENT—People are of different opinions on the subject.—az bābat-i-īn amr mardumān (mukhtalif-u-r-rā,e and). (rā,e mukhtalif dārand ; mutafiku-r-rā,e nīstand ; mukhālif-u-r-rā,e and.)

DIFFICULT—Do you think that the English language is difficult?—āyā taṣauwir mī-kuned ki zabān-i-inglisī (mushkil) ast? (mugħlak ; għaliex ; dushwār ; muta'azzir ; muta'assir.)

DIG—Dig up this jungle.—*in khārbunhā az behk bar kan.*

DILIGENCE—It requires only diligence.—*fakat (jidd o jihad) zurūr ast.* (*koshish ; sa'i ; 'arak-rezū.*) Or, *bāyad ki shumā dar in kār ba sabil-i-(istimrār) mashghūl bāshed.* (*mudāwamat ; muwāzabat ; istidāmat.*)

DILIGENT—They are diligent scholars.—*eshān tālibān-i-mujāhid and.* Or, *eshān talmizān-i-miṣnat-kash and.*

DIM—Her eyes are become dim through age.—*az sabab-i-pīri za'f-i-baṣārat ān zan-rā girifta ast.* Or, *az bā'iṣ-i-kuhn-sālī chashm-i-ān fartūta kam-nazur shuda ast.*

DINNER—I must go now, it is dinner time.—*wakt-i-shām ast, marā bāyad raft.*

DIRECT—This is the direct road to Shiraz.—*in (rāh) ba Shīrāz rāst mī-ravad.* (*minhāj ; ḫarīk ; sabil.*)

DIRECT—Please direct me where to find him.—*az rāh-i-mihr bānī ba man nishān bi-dihed ki bado mulākāt kuja bi-kunam.*

DIRECTIONS—I will attend to your directions.—*man ba naṣīḥat-i-shumā mutawajjh khwāham shud.* Or, *man muṭābiḳ-i-dastūrul-'amal-i-shumā tawajjuh khwāham kard.*

DIRTY—This road is very dirty.—*in rāh bisiyār (ghulīz) ast.* (*pur az khilāb ; pur az wahal ; najis ; palid.*) Or, *dar in ḫirāt khas wa khashāk ast.*

DISADVANTAGE—If you act thus, it will be to your disadvantage.—*in kism raftār namūdan dar bāb-i-shumā nukšān dārad.* Or, *agar in chunān khwāhed kard, nukšān khwāhed yāft.*

DISAGREE—They disagree with one another.—*eshān l. yak dīgar (mukhālif and).* (*mukhtalif and ; ikhtilāf dārand.*)

DISAGREEABLE—On that account it is very disagreeable.—*ba bā'iṣ-i-ān bisiyār (nā muwāfiķu-t-ṭab') ast.* (*nā matbū' ; nā marghūb ; nā makbūl ; maskhūt ; makrūh.)*

DISAGREEMENT—They have disagreement.—*darmiyān-i-eshān (nā muwāfiķat) ast.* (*ikhtilāf ; nifāk ; be-itifākī ; nakīz.*)

DISAPPOINTED—I was much disappointed.—*man bi-l-kull (mahrūm) shudam.* (*be bahra; nā ummed; ma,yūs.*)

DISCHARGE—He is now able to discharge his debts.—*ḥālan karžhā,e khud-rā adā mī-tawānad kard.*

DISCIPLINE—This army is without discipline.—*īn 'askar kawā'id na mī-dānad.* Or, *īn lashkar (be kānūn) ast. (lā niżām; be ā,in.)*

DISCONTINUED—The custom is now discontinued.—*ilhāl ān rasmi (mansūkh) ast.* (*mardūd; maukīf; nū murauwaj*)

DISCOURSES—What you say discourages me.—*kaul-i-shumā marā (nā ummed) mī-kunad.* (*be dil; ma,yūs; takhūf.*)

DISCOURSE—Come, let us hold a discourse.—*biyā tā mā (makūlima) bi-kunem.* (*kīl-kāl; guft o shunīd; guft o gū,e.*)

DISCOVERED—I have not as yet discovered the thief.—*tā īn waqt duzd-rā (na yāfta am).* (*paidā na karda am; ba dast nayāwarda am.*)

DISCOVERY—That is an important discovery.—*ān (ijād) bisiyār khūb ast.* (*ikhtirā'.*)

DISCRETION—He has ability, but wants discretion.—*o (kābilityat)¹ dārad wa lekin (imtiyāz)² na dārad.* ¹(*liyākat; akt.*) ²(*tamīz; intibāh; iħtiyāt.*)

DISGUISE—Let us not use disguise.—*mā-rā fareb kordan na bāyad.*

DISGRACE—To do so would be a disgrace to us.—*az chunīn kordan āb rū,e mā rekhta khwāhad shud.* Or, *az chunīn munkire mā dar chāh-i-infi'āl khwāhem uftād.* Or, *īn fi'l ba mā (mazillat) khwāhad āward.* (*zillat; karāhiyat; be 'izzatī; be ħurmatī; fagħħat; ta'nat.*) Or, *īn fi'l marā (makrūħ) khwāhad sākht.* (*mulauwas.*)

DISHONEST—They are very dishonest.—*eshān khailī (khā,in) and.* (*be-diyyānat; khīyanat-kār.*) Or, *khīyanat-i-eshān ma'rūf ast wa fasād-i-afsad zāhir.*

DISLIKE—I dislike their company very much.—*murāfiħat-i-eshān bi-l-kull pasand na dāram.* Or, *az mukħallitati-i-eshān (dar dil-i-man nafrat padid mī-ayad).* (*karāhiyat*)

or *tanaffur* or *hakārat dāram*.) Or, *dar silk-i-muwāṣ-*
nisat-i-esḥān *munsalik shudan na mī-khwāham*. Or,
az māndan dar halka,e ṣuhbat-i-esḥān dil-am mutanajfir
mī-shavad.

DISMISSED—The king dismissed the courtiers.—*pādshāh ahl-i-darbār-rā (murakhkhaṣ) kardand*. (*rukhsat*; *bar-khāst*.)

DISOBEY—I cannot disobey his orders.—*man radd-i-farmān-i-o-rā na mī-tawānam kard*. Or, *man hukm-ash na mī-tawānam shikast*. Or, *man na mī-tawānam ki (sar-i-khud az halka,e inkiyād-ash bar āwaram)*. (*adūl-i-hukm-ash bi-kunam*; *ghāshiya,e muṭāba'at-i-o az dosh-i-khud biyāndāzam*.)

DISPLAYS—Herein he displays great talent.—*dar īn maṣlaḥat (isti'dād-i-o zāhir mī-shavad)*. (*firāsat-ash ba zuhūr mī-āyad*; *idrāk-ash huwaidā mī-āyad* or *gardad*; *zakāwat-ash padid mī-āyad*; *majāl-ash rukh mī-namāyad*.)

DISPLEASED—They became much displeased.—*eshān bisiyār (nā khūsh) shudand*. (*mukaddar*; *ranjīda*; *āzurda*; *tīra*.)

DISPOSE—Can you dispose of these goods for me?—*īn āshiyā barā,e man ba (tijārat) farokhtan mī-tawāned!* (*saudā*.)

DISPUTE—What is the dispute between you two?—*mā bain-i-shumā har dū chi takrār ast?* Or, *darmiyān-i-shumā wa o chi (bahs) ast?* (*mubāḥasa*; *ibtiḥāṣ*; *każiya*; *shor wa fasād*; *nizā'*; *munāza'at*; *tanāzu'*; *khar-khasha*; *mujādila*.)

DISSATISFIED—Why are you dissatisfied?—*chirā (ghair-rāzī) hasted?* (*az īn amr be rāzī*; *nā rāz*.)

DISSOLVES—The sun dissolves the snow.—*āftāb yakh-rā gudāzad*. Or, *partāb-i-shams baraf-i-nishasta-rā īb mī-kunad*. Or, *tāb-i-khurshed yakh basta-rā ḥall mī-kunad*.

DISSUADE—Cannot you dissuade him from doing so again.—*shumā o-rā (man' na mī-tawāned kard) ki o īn chunūn xār bāz na kunad?* (*māni' na mī-tawāned shud*.)

DISTANCE—What distance is the city of Baghdād from this place?—uz īn jā shahr-i-bughdād chi muſāla dārud? Or, mā bain īn jā wa shahr-i-baghdād chi կadar (tufāwat) ast? (bu'd; bu'īd; maſāfat; masāhat.)

DISTENDED—Having distended his belly with food, he at last perished.—shikam-i-khud-rā pur az tu'ām kurda (halük shud). (faut shud; jān-i-zindagīyash lab rez gasht; safr-i-ākhirat kard; intikāl kard; rīyāt namūd; ba halāk rasid; jān ba ḥakk taslīm kard; jān-ash bar āmad; az dāru-l-fanā ba dāru-l-baḳū shītaft; az jahān-i-fānī rakht bur bast; dā'i ajal-rā labbaik gust; az jān widā' kard; nearly, jān-ash ba lab āmad; ba jān āmad.)

DISTINCT—His articulation is clear and distinct.—taluffuz-i-o sāf wa (sahīh) ast. (makhrāj-dār.)

DISTINGUISH—I cannot distinguish these two letters.—mā-bain-i-īn ḥaraf har dū (tafrīk) na mī-tawānam kard. (fark; imtiyāz; tamīz; mumaiyiz.)

DISTRESS—She is now in great distress.—aknūn ān bānū dar (muſibat-i-shadīd) uftāda ast. (sakhtī; iztirāb-i-tamān; tang-dastī.) Or, ilbāl ān sūdat (dil-āshufta) ast. (parāganda wa pareshān khāṭir; khasta-khāṭir.) Or, bekh-i-jum'iyat-i-khāṭir-ash burīda ast wa gul-i-ārām pažmūda.

DIVERSION—This is their diversion.—īn kār (bāzī)e eſhān ast. (tafarruh-i-dil; nuzhat-i-khāṭir; nishāt-i-kalb; ṭarab-i-dil.) Or, az īn kār imbisāt-i-ṭab' hāſil mī-namāyand.

DIVIDEND—A dividend on his estate will be paid the first of next month.—ba tārīkh-i-ghurra,e māh-i-āyanda (kisi) az māl-ash dāda khwāhad shud. (maksum; hisṣa; pāra; bakhsh.)

DOCK—The vessel is now in dock repairing.—jahāz ilbāl barā,e (marammat dar sunār) ast. (ta'mīr shudan dar ta'mīr-khāna,e jahāz.)

DOCTRINE—This is very strange doctrine.—īn uſūl-i-bisīyār 'ayb ast.

DOSSES—He has taken two doses of this medicine.—o dū

khurūk az īn dawā khurda ast Or, o dū *habba.e dārū girifta ast* (pills).

DOUBLE—Double this string, and then it will do.—*īn rassan-i-bārik dū tā bi-kun ki kifāyat khwāhad kard*. Or, *īn rassan (muṣā'af bi-kun) tā ba kār bi-khurad*. (*dū chand bi-kun; taż'if bi-sāz; az'if bi-kun*.)

DOUBLE—Is this paper double?—*ayā īn kāghaz dū tā ast*?

DOUBTFUL—It is doubtful if he will come.—*dar bāb-i āmadan-ash (shakk) ast*. (*shabha*.) Or, *āmadan-ash tashkik dārad*.

DRAG—How can one horse drag such a load?—*yāk asp chigūna īn chunīn bār mī-tawānad kashīd*? Or, *ba chi ḥaur yak asp kifāyat-i-kashīdan-i-īn bār mī-kunad*?

DRAIN—There is a drain under the house.—*zer-i-khāna (badar-rau) ast*. (*āb-guzar; āb-lūla; jūb; āb-rāh; bālū'at*.)

DRAUGHT—Give me one draught of water.—*yak (kaṭrā),^s āb ba man bi-dih*. (*jur'a*.)

***DRAW**—Make the figures, and draw a line.—*hindasā bi-nawīs wa (khatt) bi-kash*. (*sātar*.)

DRAWBACK—Is there any drawback on these goods?—*bar īn asbāb hech (dastūrī) ast*? (*wazī'at*, pl. *wazū,ī'*.)

DREAM—I thought thus in a dream.—*dar khwābe īn chunīn (dīdam)*. (*khayāl dāshtam; muhlīm sāktam*.)

DRESS—He cares nothing about dress.—*o az bābat-i-libās-i-khud fikre na dārad*. Or, *o ba (poshāk) dil-i-khud-ash na mī-dihad*. (*tahzīb kardan; libās kardan*.)

DRESSING—Wait a little, he is now dressing.—*andake sabr bi-kun ki o (libās mī-poshad)*. (*mulabbis mī-gardad; libās-i-khud-rā dar bar mī-kunad*.)

DRIVES—He always drives very fast.—*o hamesha kāliska zūd mī-rānād*.

DROVE—I drove a nail into the wall.—*man mekhe-rā dar diwār (zadam)*. (*koftam*.)

* Parallel line *khatt-i-mutawāzi*. Right line *khatt-i-mustakim*. Circular „ „ *mustadir*. Curved „ „ *munhami*.

DRUM—The drum is beat in the fort daily.—*roz-marra sabl dar hissar nawākhṭa mī-sharad*. Or, *har roz naubat dar kīl'a mī-zanand*.

DRY—This house is exceedingly dry.—*īn khāna ba ghāyat (khushk) ast*. (*sāmīl*; *sāmil*.)

DUE—That note falls due to-morrow.—*mī'ād-i-ān barāt fardā tamām khwāhad shud*. Or, *wa'da,e ān dast-āwez fardā ba itmām mī-rasad*.

DUMB—She is both dumb and deaf.—*ān zan ham (gung) wa ham kar ast*. (*lāl*; *bukum*.)

DUNCE—He has learned so long, yet he is a dunce.—*muddat-i-madīd khuānda ast wa lekin hancz ablā,e ast*.

DURABLE—Real and durable happiness is not attainable on earth.—*dar īn dunyā (rāhat-i-aslī wa mustakīm) mu-yassar nīst*. ('aish-i-ain wa pā,edār; tarab wa nashāt-i-bukī; ishrat-i-aslī wa kū,im; masarrut-i-hakīki wa sābit; imbisāt-i-mukhlis wa mustamarr.)

DUTY—Do these articles pay duty?—*āyā īn ajnās maḥṣūl i-gumruk dārand?* Or, *āyā īn asbāb gumrukū ast?*

DWARF—A dwarf is one who is little in stature.—*shakhse-rā (kotāh-kadd) mī-goyand ki kadd-i-kotāh dārad*. (*kaśiru-l-kadd*.)

DWELL—Dwell where he may, he is unhappy.—*jā,e ki o manzil dārad nā khūsh mī-mānad*.

E.

EAGER—He is eager to undertake the business.—*o (mr̄shtāk) ba kār kardan ast*. (*shā,ik*.) Or, *o ishtiyāk ba kār kardan dārad*. Or, *khwāhish dārad ki kār ba zimma,e khud gīrad*.

EAGERNESS—He shows great eagerness to learn.—*ba dars khwāndan khwāhish-i-bisiyār* (*zāhir mī-kunad*). (*mī-namāyad*.) Or, *ba tadrīs dil-i-khud-rā mī-dihad*

EARS—You deafen one's ears by your noise.—*ba shor-i-shumā goshhā,e mardum (pāra) mī-shavad.* (*darīda.*)

EARN—In this way I can earn ten rupees a month.—*badīn ṭaur man dah rūpaiya fī māh hāsil mī-tawānam kard.*

EARNEST—You are not in earnest in what you say, you only jest.—*shumā rāst na mī-goyed, shaukhī mī-kuned.* Or, *dar guftār-i-shumā sadākat nīst balki (tamashkhar) ma'lūm mī-shavad.* (*zarāfat; mazāhat; hazal-bāzī; tib-āmezī; muṭṭayaba-go,ī; bazla-go,ī; latifa-go,ī; imlisatī.*)

EARNEST—I gave ten rupees earnest money.—*man dah rūpaiya ba ṭarīk-i-(bai'āna) dādām.* (*ta'rib; tamṣik.*)

EARTHENWARE—They manufacture earthenware.—*eshān (zurūf-i-sifālī) mī-sāzand.*

EARTHQUAKE—An earthquake was felt lately in this neighbourhood.—*chand roz guzashtha dar īn nawāhī larza-e zamīn būd.* Or, *kabl az īn dar īn mahalla (jumbish) i-zamīn (āmad)*². (*tuzalzul; zulzala.*) (*uftād.*)

EAST—Do you travel east, west, north, or south?—*āyā ba sū,e mashrik, yā maghrib, yā shumāl yā janūb safr mī-kuned?*

EASE—He lives at ease.—*o rozagār-i-khud-rā dar (khūshi) mī-guzrānad.* (*rāfhiyat; ārām; aish; farāghat; rāhat; tana'um; asā-ish; farīghul-bālīgh; farkhanda-hālī; khurramī; amn; imbisatī.*)

EASY—I will set you an easy lesson.—*shumā-rū sabak-i-(āsān) khwāham dād.* (*sahl; salis; as,hal.*)

EAT—[In Persia people eat according to their class, thus:—*hakimān ser khurand; 'ābidān nīm ser khurand; zāhilān tā sadd ramk khurand; pīrān khurand tā 'arak bar āyad; jawānān khurand tā ṭabāk bar girānd.*]

EBB—The tide has begun to ebb.—*jazr-i-āb-i-bahr shurū shuda ast.* Or, *āb-i-bahr (jazr shudan girifta) ast.* (*dar ibtidā,e jazr.*)

ECLIPSE—There will soon be a solar eclipse.—*ba'd az chand roz (kusūf-i-āftāb wāki') khwāhad shud.* (*āftāb malūb; wā'ab girifta.*)

EDGE—I saw him sitting on the edge of the river.—*ba kinār-i-nahr o-rā nishasta dīdam*. Or, *man o-rā dīdam ki ba lab-i-rūd nishasta būd*.

EDITOR—Who is the editor of this newspaper?—(*muhtamim-i-īn akhbār-nāma kīst?* (*rākim-i-wakū, ī; muharrir-i-akhbār-nāma; wakā,i-nigār; muwallif.*))

EDUCATION—She has written a book on education.—*īn 'ūkila kitābe dar bāb-i-tarkīb-i-ta'līm (taṣnīf) karda ast.* (*ta,lif.*)

EFFECT—I gave him medicine, but it had no effect.—*man o-rā dārū dādam, ammā (asar na kard)*. (*mu,assir or fā,idamand or az o fā,ida na shud.*)

EGGS—I saw a bird's nest with four eggs.—*āshiyāna,e murgh dīdam ki dar ān chahār baiza būd*.

ELEGANT—Hers is an elegant house.—*khāna,e ān zan pur takalluf wa khūsh-namā ast*.

ELOQUENT—He is very eloquent.—*o bisiyār (faṣīḥ) ast.* (*balīgh; zabān-āwar; sukhān-rān; sukhān-guzār; fusūḥat-pardāz; sarīhu-l-kalām; sarī'u-l-kalām; śāhib-i-balāghat.*) Or, *o bisiyār faṣāḥat dārad*.

EMPIRE—China is a large empire.—*mulk-i-chīn mamlakat-i-(wāṣīt)* ast. (*mabsūt; basīt; madīd; mamduḍ; kushāda.*)

EMPLOY—Who will employ such people?—*ba chunīn ashkhāṣ ki (shughl) khwāhad dād?* (*khidmat; kār o bār.*) Or, *chunīn mardumān-rā ki (mashghūl) khwāhad kard?* (*mushtaqhal.*)

EMPLOYER—Who is your employer?—(*munīb*)-i-shumā *kīst?* (*āghā; ūkā; kār-farmā.*)

EMPLOYMENT—What is your employment?—(*kār*)-i-shumā *chīst?* (*shughl; ishtiqāḥ; kasb; pesha; hirfa; śinā'at.*)

EMPTY—This house is empty, it has no tenant.—*īn khāna khālī ast kirāyadār na dārad*.

ENCLOSE—Enclose my letter in yours.—*andar-i-khatt-i-khud ruk'a,e marā bi-kun*. Or, *khatt-i-marā dar khatt-i-khud (malīf) bi-kun*. (*tai; lisāfa.*)

ENCOURAGES—Your former kindness encourages me.—

mihrbānī, e sābiķa, e shumā marā ummed mī-dihad. Or,
talattuf-i-peshīn-i-shumā marā (jur,at) mī-dihad. (*tasallī*)
Or, alṭāf-i-salf-i-shumā dil-i-marā (istimālat) mī-kunad.
(tahrīs ba kāre.)

ENCOURAGEMENT—This affords me encouragement—in
ba man (tasallī) mī-dihad. (*istimālat*; *tahrīs*; *tahrīk*.)

END—There is no end to his talking.—*kīl-kāl-i-o intihā
 na dārad.* Or, *sukhan guftan-i-o-rā andāza nīst.*

ENDEAVOUR—I must endeavour to see him to-day.—*marā
 bāyad ki imroz (ba mulākāt-i-o) sā'ī bi-namāyam.* (*mu-
 lākāt bā o*; *mulākāt-i-o-rā*.) Or, *bāyad ki imroz ba (dīdār-
 ash ķasd bi-kunam).* (*sharf-i-mulāzim-ash 'azm bi-sāzam*.)

ENDORSEMENT—This note wants your endorsement.—in
ta'massuk dast-khatt-i-shumā mī-khwāhad. Or, *bar in
 barāt ʂahīl-i-shumā (zarūr) ast.* (*lāzim*; *dar-kār*.)

ENEMY—The cat is the enemy of the mouse.—*gurba ba
 mūsh 'adāwat-i-(zātī) dārad.* (*jibillī*; *ṭab'ī*.) Or, *gurba
 wa mūsh bāham az aşliyat mukhtalif and.* Or, *mā bain-
 i-gurba wa mūsh az sirisht (ikhtilāf) ast.* (*khilāf*.)

ENERGY—He goes to work with great energy.—*o ba sar
 garmī, e tamām (ba) kār mashqīl mī-shavad.* (*dar*.) Or,
o ba ķuwat-i-dil kār mī-kunad. Or, *az jān wa dil sa'i-e
 kār mī-namāyad.*

ENGAGED—I have engaged him as my servant.—*man
 o-rā ba ṭaur-i-naukar (guzāšta) am.* (*nukarrar karda*;
dar kār mu'aiyan karda.) Or, *man o-rā naukar dāshta
 am.*

ENGAGEMENT—I have an engagement this evening, and
 therefore cannot accept your invitation.—*imshab (shugh-
 le) dāram lihazā da'wat-i-shumā ijābat na mī-tawānam
 kard.* (To dinner, *da'wat-i-ziyāfat*; to a dance, *da'wat-i-
 raks*; to a party, fête, *da'wat-i-mihmānī, da'wat-i-suhbat*.)

ENGLAND—Have you ever been in England?—*āyā das
 mulk-i-inglistān gāhe būda ed?*

ENGRAVER—Send for an engraver.—(*muhrkane*)-*rā bi-
 talabed.* (*hakkāke*.)

ENJOY—I enjoy this season of the year.—az *in manusim-i-säl rähat mī-gîram*. Or, az *nīmat-i-hazz-i-mausim* (*mutamatti*) *mī-shavam*. (*mutalazziz*.)

ENTER—Who will enter this cave?—dar *in ghär ki dākhil khwāhad shud?* Or, *dar in maghāra ki (dakhil) khwāhad kard?* (*madkhāl*; *dukhūl*; *tadakhkhal*.) Or, *dar in kahf ki dar khwāhad āmad?*

ENTIRELY—That news is entirely false.—ān *khabar bi-l-kull darogh* ast. Or, *ān afwā sar ā sar kāzib* ast.

EQUAL—Is your writing equal to mine?—*nawishta e tū barābar-i-dast-khatt-i-man mē-bāshad?* Or, *dast-khatt-i-tū lāf-i-barābari, e dast-khatt-i-man mī-zanad?* Or, *tahrir-at ba tahrir-am (masāwi)* ast? (*mutasāwi*.) Or, *rakam-at ba rakam-am sawiyat dārad?*

ENVY—Envy is hateful.—*hasad makrūh* ast. Or, *rishk karih* ast. Or, *hasrat (kabīh)* ast. (*makbūh*; *mazmūn*.)

ERRAND—He went there, but forgot his errand.—o *ān jā raft, magar paighām (i-khud-rā farāmosh kard)*. (*az yādash raft*; *i-khud-rā mansī kard*.)

ERRONEOUS—It is incumbent on us to forsake erroneous opinions.—*mā-rā lāzim ast ki khayālāt-i-mahāl bi-yuzūrem*. Or, *zarūr ast ki mā (taṣawwirāt-i-nā marbūt az dast bi-dihem)*. (*rā, ehā, e bātil az sur badur bi-kunem*.)

ERROR—Do you see any error in this writing?—āyā *dar in nawishta hech ghalat mī-bined?*

ESCAPED—They escaped from prison.—az *zindān rū ba firār nihādand*. Or, *az habs gurekhtand*. Or, *az maḥbas mafrūr gashtand*. Or, *az sijn zahūf kardand*.

Especial—This is a matter of especial moment; the rest is by no means essential.—*in mukaddama bisiyār zarūr ast, bāki hech (mużāyaka nīst)*. (*ihtiyāj na dārad*; *zarūr-at na dārad*.)

ESTABLISHED—This law has lately been established.—*in kānūn dar in rozhā (mu'aiyan) shuda ast*. (*mukarrar*; *bar karār*; *mujāwiz*; *murauvaj*.)

ESTATE—He left all his estate to his eldest son.—o *hama*

māl-i-khud-rā ba pisar-i-a'zam ba waṣiyat dād. Or, o murd wa waṣiyat kard ki imlāk-i-man ba pisar-i-buzurg-am dāda sharad.

ETERNAL—They who fear God will obtain eternal happiness.—*ānān ki az allāh-i-ta'āla tarsand rāhat-i-uk̄bā khwāhand yāft.* Or, *ānān ki az khudū khauf mī-dārand aish-i-(mudām) hāsil mī-namāyand.* (*jāwād; abādī; lā fanā; bā bakā.*)

EUROPEAN—European articles are now plentiful.—*chīzhu-e farangistān hālan* (*farāwān*) and. (*wāfir; ba ifrāt; ba kaṣrat; kaṣir; ba wafur.*)

EVEN—Draw two even lines.—*dū khatt-i-mutawāzī bi-kash.*

EVIDENT—It is evident you are mistaken.—(*zāhir*) ast ki shumā *ghalatī khurda* ed. (*wāziḥ; huwaīdū; paidū; roshan; īshkār; mubaīyin; ba wużūh.*)

EVENING—I expect to see him this evening.—*man imshab mulākāt-i-o-rā* (*intiżār mī-kasham*). (*muntazir mī-bāsham.*) Or, *man imshab muntazir-i-tashrif-i-o mī-bāsham.*

EVENT—This is a melancholy event.—*īn wāki'a għamnāk ast.* Or, *īn sāniħā magħmūm ast.* Or, *īn hādiża andoh-ūġin ast.* Or, *īn ittifāk ranj-āwar ast.*

EVIDENCE—By the evidence produced in court, his guilt was proved.—*ba gawāhi ki dar 'adālat īwardand jurmash (ṣabít) shud.* (*maṣbūt; ṣabūt; iṣbāt; ṣabāt.*)

EVIL—His coming caused much evil to many.—*az īmadan-ash ba jam'-i-kaṣir kabāḥat rasid.* Or, *īmadan-ash mījib-i-(ranj)-i-unās gardid.* (*malāl; īshob; dāhiyat.*)

EVIL—In this world evil and good are found.—*dar īn jahān bādi wa nekkō, i bāham mauijūd ast.* Or, *dar īn dunyā kabāḥat wa ʂalāhiyat yāfta mī-shavand.*

EXALTS—He neither exalts nor abases himself.—*o na khweshtan-rā fuzūnī nihad na tan dar zabūnī dihad.* Or, *na khud-rā tarjih dihad wa na zabūn sāzad.*

EXAMPLE—That lady is an example to all around her.—*ān bānū barā,e dīgar bānūvān* (*misale*) ast. (*zarbul-niṣal; namūdār; unmūdaj; unmūzaj.*)

EXCEEDS—He exceeds every one in intelligence.—*o dar dūnā, ī* (*bar hama sabkāt mī-barad*). (*az hama go,e sabkāt mī-rabayad*; *az or bar hama musābiķut mī-kunad* or *burad*.)

EXCEPTIONABLE—What you propose, I think, is exceptionable in one particular.—*ānchi shumā tajwīz mī-kuned*, *dar ān yak dakīka* (*kābil-i-i'tirāz*) *ast*. (*lā,ik-i-saniyat*; *mustāşnī*.) Or, *maslahate ki shumā mī-farmāyed dar yak nukta jā,e* (*istisnā*) *mī-būshad*. (*i'tirāz*.)

EXCHANGE—I will give you this in exchange for that.—*man ba 'iwaz-i-ān īn chīz ba shumā khwāham dād*. Or, *man īn chīz-rā ba ān chīz ba shumā* (*tabaddul*) *khwāham kard*. (*badal*; *'iwaz*; *tabdīl*; *istibadāl*.)

EXCHANGE—The exchange is a place where merchants meet to transact business.—*bāzār-gāh jā,e ast ki tājirān barā,e ijrā,e kār-i-tijārat jam'* *mī-sharand*. Or, (*mabdal*) *jā,e ast ki dar ān saudāgarān ba jihat-i-dād o sitad būham gird mī-āyand*. (*maşrif*.)

EXCHANGE—I have no desire to exchange situations with you.—*man khwāhish na dāram ki jā,e khud-rā ba jā,e shumā badal bi-kunam*.

EXCITE—Let us excite each other to study.—*biyā ki mā yak dīgar-rā* (*tahriş ba ta'līm*) *bi-kunem*. (*tahriş-i-ta'līm*; *targhib-i-tadrīs*.)

EXCUSE—Pray excuse my not having formerly written to you.—*az 'adam-i-na'wishtan-i-man az rū,e luťf ma'zūr bi-dāred*.

EXCUSES—They made many excuses.—*eshān bisiyār 'uzr (kardand)*. (*āwardand*; *nihādand*.) Or, *eshān bisiyār ma'zarat khwāstand*.

EXECUTOR—Who is the executor to his estate?—*wasi', e (varşa), e o kīst?* (*irs*; *mīrās*; *maurūsa*.)

EXECUTED—Three men were executed for murder last Monday.—*dū shamba guzašta ba sabab-i-khūn-afshānī si mardumān* (*tanāb andūkhta*) *shudand*. (*ba dar kashīda*; *şalāba zada*.)

EXPECT—Do you expect to see him shortly?—*muntazir mī-bashed ki o-rā zūd bi-bīned*. Or, *mutakki' mī-bashed ki mulākāt-i-o zūd bi-kuned*. Or, (*mutarakkib mī-bashed ki mulākāt bado zūd bi-kuned*). (*tawakku' dāred*; *ummed dāred*; *mutawakki'* or *mutaraṣṣid mī-bashed*.)

EXPelled—The king expelled him from the land.—*bād-shāh farmūd tā o-rā az diyār (ikhārij) kardand*. (*khārij; jila, e waṭn; badar; berūn*.)

EXPENSE—What will be the expense of doing this?—*az kardan-i-in kharch chi ḫadar khwāhad būd?*

EXPERIENCE—He has experience in business.—*o dar kār tajriba dārad*. Or, *o dar kār (mushākk) ast*. (*ahl-i imtiḥān*.)

EXPLAIN—If you ask, he will explain any part which you do not understand.—*ānchi shumā na mī-fahmed agar az o khwāhad pursīd o (baiyan)-i-ān khwāhad kard*. (*shāh; takrīr; inkishāf; tafsīr; iżħār; ta, wil; tabyīn; kashf*.) Or, *agar az o istifṣār bi-farmāyed, mushkil-i-shumā hal khwāhad kard*.

EXPORTED—Much indigo was exported last month.—*dar māh-i-guzashta nīl-i-firāwān az diyār (rawāna) shud. (ikhārij karda; nakl-i-iṣkāl karda; irsāl dāshta)*.

EXPORTATION—These articles are for exportation.—*in ajnās muntakla ast*. Or, *in asbāb barā, e (nakl-i-iṣkāl) mī-bashed*. (*ikhārij shudan az mulk*.)

EXPRESSED—I don't know how this phrase is expressed in English.—*man na mī-dānam ki in (kalām)-rā dar lisān-i-inglisi chi sān tarjuma mī-kunand*. (*iṣṭilāh; ibārat; guftār*.)

EXTENT—This is the extent of their learning.—*hadd-i-tālīm-i-eshān badīn ja ast*. Or, *in muntahā, e sawād-i-eshān ast*. Or, *badīn (martaba, e) 'ulūm-i-eshān rasīda ast*. (*māya, e*.)

EXTRACT—I showed you an extract from this letter.—*man az in khatt (intikhābe) shumā-rā namūdam*. (*ijmāle; kat-i-chīda*.)

EXTRAVAGANT—His children are extravagant.—*farzandān-i-o* (*musrif*) and. (*fazūl-kharch*; *mubazzir*; *buzl-i-māl mī-kun.*)

EYEBROWS—Her eyebrows are arched.—*abrūyān-i-ān zan ba misal-i-mihrāb* and.

EYES—How can you write if you shut your eyes?—*agar shumā chashm-i-khud-rā bi-banded chigūna mī-tawāned navisht.*

F.

FABLES—This is a book of fables.—*in kitāb-i-kissā ast.* Or, *in kitāb* (*mushtamil*) *bar afsānahā mī-bāshad.* (*mu-tazammin.*)

FACE—Her face is fair.—*rang-i-rū,e ān bānū* (*safaid*) ast. (*sapid.*)

FACTORY—Formerly there was an indigo factory here.—*pesh az īn* (*kār-khāna,e nūl*) *īn jā būd.* (*jā,e kār o bār-i-nūl.*)

FAILED—Had it not been for his assistance, I should have failed in my purpose.—*agar o marā* (*imdād*)¹ *na mī-namūd* (*dar huṣūl-i-muddā'i,e khud māhrūm shudame.*) ¹(*i'ānat*; *mī'āwanat*; *dast-gīrī*; *pā,e mardī*; *wasāṭat*; *himāyat*; *madad.*) ²(*kām-i-dil-i-man bar nayāmade*; *yād-i-man bar murād-i-dil na rasīde*; *jām-i-arzūyam hamchunān pur mānde.*)

FAINTED—From fatigue and hunger they fainted away.—*az māndagī wa gursinagī dar ghash āmadand.* Or, *az koft-i-safr wa fākih ghash giriftand.* Or, *az (hetākatī) wa jū' be-hosh shudand.* (*faro māndagī*; *dar māndagī*)

FAIR—It is now fair, you can go.—*ilhāl āsmān be sahāb ast, shumā mī-tawāned raft.*

FAITHFUL—He is an old and faithful servant.—*o naukar-i-kadīm wa īmāndār ast.*

FALL—He was killed by a fall from his horse.—*o az asp-i-khud ba zamīn uftād wa murd.*

FALSE—Be assured that the report is false.—*yakīn kun ki*

īn khabar (darogh ast). (pāya na dārad; az zewar-i-śidk mu'arrā ast; bāṭil ast.)

FAMILY—He has a large family.—*o ḫyāl-i-bisiyār dārad.*

FAMINE*—So scarce was corn in that city, that it was feared there would be a famine.—*dar ān shahr ghalla chandān (ba ḫillat) būd ki khauf-i-kah̄t wa khushk-sālī būd. (kamī.)*

FAN—It is now cold, what need have you of a fan?—*ilhāl sard ast, ḫarūratī, e bād-zan chīst?* Or, *ḥālan mausim-i-sarmā ast, ihtiyyāj-i-(bād-kash) chīst?* (*bād-bezan; mir-waha.*)

FASCINATED—She has entirely fascinated my heart.—*ān parī-rū dil-i-marā burda ast.* Or, *ān ma'shūka marā farefta karda ast.* Or, *ba muhabbat-i-ān māh-rū giriftār ȳāmadam.* Or, *ān sarw-sahī dil-am az dast rabūda ast.* Or, *man dil az dast dāda, e ān māhwash hastam.* Or, *tū, ir-i-dil-am asīr-i-dām-i-ān mushkīn-bū, e gardida ast.* Or, *ān dil-fareb marā az sar o pā dar dām-i-īshk-i-khud andākh̄ta ast.* Or, *ān (nāznān) dil-i-marā bi-l-kull ba khud kashida ast.* (*sayād-i-said-i-dil-i-āshikān.*)

FASTENED—Have you fastened the saddle on the horse?—*āyā bar asp zīn nihāda ed?* Or, *ba asp zīn-rā basta ed?* Or, *asp-rā zīn karda ed?*

FAT—Are these sheep fat or lean?—*īn gūsfandhā (farbih)¹ yā lāghir² and?* ¹(samīn.) ²(nahīf; zaft.)

FATHERLESS—He died there, leaving a widow and five fatherless children.—*o ān jā murd wa bīwā-zan ba ma' panj farzand yatīm guzāsh.*

FATIGUED—I am very much fatigued with walking.—*az gasht o gard man kofta am.* Or, *az bisiyār raftan marā (koftagī) girifta ast.* (*māndagī.*) Or, *dar rāh darāz rūndam wa (sust) māndum.* (*faro; dar.*)

FAULT—Those things are not yet ready, whose fault is it?—*īn chīzhā hanoz tāiyār nayand, khaṭā az kīst?*

FAULTLESS—Who is there that is faultless?—*kudām kas (be kuṣūr) ast.* (*ma'sūm; be takṣīr; be khaṭā; be gurāh.*)

* Plenteous year, *sāl-i-farākh.*

FAVOURABLE—The wind on the river is favourable for going up the river.—*barā,e raftan ba bālā,e nahr bād* (*muwāfiq*) *ast.* (*shurṭa*.)

FAVOUR—Pray favour me with your address.—*az rū,e lutf nām o nishān-i-khāna,e khud ba man bi-dihed.*

FAVOURITE—This little boy is my favourite.—*īn tiflak'azīz-i-man ast.* Or, *īn kodak (maḥbūb)-i-man ast.* (*matlūb*.)

FEAR—We ought to fear God more than man.—*mā-rā bāyad ki mā har kādar ki az mardumān mī-tarsem ziyāda az ān khauf-i-khudā dāshtha bāshem.*

FEAR—I would have gone there, but I went not, from fear of its being too late ere I arrived.—*man ān jā mī-raftame wa lekin az khauf-i-der āmadan na raftam.*

FEATHER—This feather is very beautiful.—*īn par bisiyār (khūb-ṣūrat) ast.* (*hasīn*; *jamīl*.)

FEATURES—The features of these two are alike.—*shakl-i-īn dū tā ba yak dīgar* (*mushtabī ast*). (*mushābahat* or *ishtibāh dārad*; *bāham mī-khurad*; *mumāšil* or *mushabīh ast*.)

FEERLE—He is now very feeble; he is unable to stir from home.—*hālan o bisiyār za'if ast wa az makām-i-khud (harukat) na mī-tawānad kard.* (*tuḥarruk*; *jumbish*.)

FEEDS—The squirrel feeds chiefly upon fruit.—*mūsh-i-par-anda bi-l-khāṣṣa bar mewa zindagī mī-kunad.*

FERRY-BOAT—There is a ferry-boat at this place.—*badīn jā (kishtī,e 'ubūr) ast.* (*ma'bar*; *kishtī,e guzāra*.)

FERTILE—The whole soil of that country is fertile.—*tamām zamīn-i-ān diyār (ser-hāsil) ast.* (*zar-khez*; *barūmand*; *kābil-i-zirāt*.)

FETCH—Go, fetch some fruit out of the garden.—*bi-rāu kadre mewa az bāgh biyār.*

FEW—I know not if many or few were there.—*man na mī-dūnam ki dar ān jā kaśīr būdand yā kālīl.*

FIGHT—It is better to sit still than to fight.—*khāmosh nishastan az bar khāstan ba jang bihtar ast.*

FIGURATIVE—This is a figurative mode of speaking.—*īn*

taur-i-guft-gū tamşil-āmez ast. Or, *in țarz-i-kalām (murasşa')* ast. (*murasşa'*; *mukallal*; *rangīn*.)

FILE—File the screw.—*in pech-rā* (*sohan bi-kun*). (*bi-sā,e*)

FILE—File these papers.—*in kāghazhā-rā* (*rishta bi-kun*). (*dar misal bi-guzär*; *dākhil-i-daftar bi-kun*.)

FILL—Fill this tub with water.—*in hauz-i-chūbin-rā az āb pur bi-kun*.

FINAL—The final dividend on his estate will be paid tomorrow.—*farda* (*kist-i-ākhīrīn*) *az imlāk-ash adā karda khwāhad shud.* (*maksam-i-mu,akhkhīr*.)

FIND—I have lost my pen, see if you can find it.—*man kalam-i-khud-rā gum karda am, bi-bīned magar ān-rā paidā bi kuned.*

FOUND—I found it underneath the table.—*ān-rā zer-i-meż (yāftam).* (*paidā kardam*.)

FINED—If you do so again, you must be fined.—*agar wakt-i-dīgar in chunīn kār bi-kuned* (*az shumā jurmāna girista khwāhad shud.*) (*ba shumā müşādira nihāda*.)

FINISH—Help me to finish this letter.—*dar* (*tamām kar-dan*)-*i-in khatt ba man mu'āwanat bi-kun.* (*itmām*.)

FIRST—What is now the first thing to be done?—*ilhāl kudām chiz peshtar bāyad kard.*

FISHERMEN.—I saw some fishermen laying their net.—*chand māhi-gürān-rā didam ki* (*dām*)¹-*i-khud-rā mū-(nihād-and)*.² ¹(*shabka*; *nashbil*.) ²(*gustardand*; *guzāshand*; *andākhtand*.)

FIT—He is not at all fit for this work.—*o lā,ik-i-in kār mutlakan nīst.*

FIXED—What day have you fixed upon to go there?—*barā,e raftan badān jā kudām roz mukarrar karda ed?*

FLAG—I have seen a flag at the fort.—*man 'alam-rā dur ki'l'a dīda am.*

FLAT—What is the shape of the earth, round, flat, square, or oval?—*şūrat-i-kura,e zamīn chi țaur ast?* (*mudauvir*), *mustawī*, *murabba'*, *yā baiżawī*. (*mustadır*.)

FLATTER—Why do you flatter me so?—*chirā in chunīn*

faur marā (khūshāmad) mī-kur ed? (chāplūsī; tamalluk.)

FLATTERY—We ought not to listen to the words of flattery.—*na shāyad ki (mā ba sukhanān-i-khūsh-āmad gosh bi-dihem). (mā sukhanān-i-chāplūsī-rā gosh bi-kunem.)*

FLEE—Why should we flee? there is no danger.—*chirā mā bi-gurezem? khauf nīst.*

FLING—What flowers are these? fling them away.—*in gulhā chi kism and? ānhā-rā biyandāz.*

FLINT—Fire is produced by flint and steel.—*az (chakmāk zidan) ātash paidā mī-shavad. (kaddāh wa fulād.)* [Tinder, *harrāka*; *sokhta*.]

FLOAT—It is high water, the vessel will now float.—*wakt-i-madd-i-bahr ast, ilhāl jahāz bālā,e āb khwāhad raft.*

FLOCK—I saw there a flock of sheep.—*man ān jā (ghalla), e gūsfand dīdam.* (*rama*.)

FLOOR—The floor of this room wants repairing.—*farrash-i-in hujra marammat (mī-khwāhad).* (*talab ast*.)

FLOUR—Bread is made of flour.—*nān az ārd sākhta mī-shavad.*

FLOWERS—You must not pluck these flowers.—*shumā-rā na shāyad ki in gulhā bi-chīned.* Or, *in gulhā-rā chīdan na bāyad.*

FLUTE—He can play upon the flute.—*o nai,e labak tawānad (damīd).* (*nawālcht*; *zad*.)

FLIES—There are a number of flies.—*in jā magasān pur mī-bāshand.*

FLY—He cut the parrot's wing, lest it should fly away.—*o par-i-tūtī-rā (burīd ki o na parad).* (*kandīd tā o parwāz na kunad*; *bar kashīd ki o ba parwāz dar nayāyad*; *chīd ki o dar parwāz nayāyad*.)

FOG—In the morning there is a thick fog here.—*bāmdād in jā bukhār-i-ghalīz mī-bāshad.* Or, *maṭla'e subh in jā nazhm-i-kaṣīf mī-bāshad.*

FOLD—Fold these things in paper.—*in chīzhā-rā dar*

kāghaz (*malfūf bi-kun*). (*lisāfa bi-kun*; *dar naward*; *ṭai bi-kun*; *bi-pech*.)

FOLLOW—You go before, I will follow.—*pesh bi-rav man pas-i-tū khwāham āmad*. Or, *sābik bāsh man dar* (*'akab*)—*i-tū khwāham āmad*. (*push; pai*.)

FOND—I am not at all fond of that fruit.—*ān mewa mulak* (*pasand na dāram*). (*marā khūsh na mī-āyad*; *marū khūsh nīst*.)

FOOD—What sort of food is this?—*īn* (*khurāk*) *chi kism ast*? (*khurish*; *kut*; *ṭā'ām*; *ghizā*.)

FOOL—He is a great fool.—*o* (*ahmake*) *'azīm ast*. (*abla,e*; *nā-dāne*; *sādah-lauhe*; *bewukūfe*; *kharife*)

FOOLISHNESS—To be angry without a cause is foolishness.—*be sabab* (*dar khaslm āmadan*)¹ (*nā-dānī*² *ast*). ¹(*ghussa shudan*; *kahr giriftan*; *ghazb namūdan*; *rū,e darham kashidān*.) ²(*kālūv rangī*; *khayāl-i-bāṭil*.)

FOOT—Look at the horse's foot.—*ba sum-i-asp bi-bīn*. Or, **dar sum-i-asp* (*nazar*) *bi-kuned*. (*nigāh*; *mulahaza*.)

FORBID—Why did you forbid him to come?—*chirā az āmadan-i-in jā o-rā* (*man' karded*)³ (*mumāna'at* or *nahi karded*; *mumtani'* or *māne' bāshed*.)

FORCE—The stream now runs with great force.—*jiriyān-i-nahr ilkāl ba zor mī-ravad*.

FOREHEAD—He fell down and cut his forehead.—*o ba zamīn uftād wa peshāna,e khud-rā* (*majrūk kard*). (*kata'* or *munkati'* *kard*; *burid*.)

FOREIGN—He is gone to a foreign country.—*o ba mulki ghair rafta ast*.

FORETELL—Who can foretell what will happen on the morrow?—*ki pesh mī-tarānād guft ki farda az pardā,e ghaib chi hādiṣa* (*sādir khwāhad shud*)? (*rū,e khwāhad dād*; *wākī khwāhad shud*; *ba zūhūr khwāhad pāiwaṣt*.)

FORFEIT—For doing this you must forfeit a rupee.—*az chunīn kardan* (*ba shumā yak rūpāiya jarīmāna dādāni*)

* *rā*, in its proper place, may be used instead of *dar*.

khwāhad shud). (az shumā yak rūpaiya jarīma yāfta khwāhad shud.)

FORGET—Don't forget to tell him what I said to you.—ānchi ba shumā guftam hamān sukhān bā o bi-goyed, (farāmosh na kuned.) (nāsi ma shaved.)

FORGIVEN—If he had acknowledged his fault, I should have forgiven him.—agar o ba gunāh-i-khud (ikrār karde man o-rā māzūr dāshame). (i'tirāf karde man māzarati-o kabūl dāshame.) Or, agar o bar takṣir-i-khud kā'il shude man o-rā mu'āf kardame. Or, agar o kuşür-i-khud zāhir karde man az gunāh-ash (dar guzashtame). (mighfurat dādame.)

FORM—The form of the cypress-tree is quite straight.—shakl-i-sarw bi-l-kull sahī ast. Or, kāmat-i-sarw bi-l-kull (ikāmat) ast. (rāst; kā'im.)

FORMER—Which part of his letter do you think the best, the former or the latter?—kudām hissā,e khatt-ash shumā aulaq-tar mī-dāned, (awwalīn yā ākhīrin)? (makaddama yā mu,ākhira.)

FORMIDABLE—The objections you make to my plan are indeed formidable.—(i'tirāz)-i-shumā bar khilāf-i-rā,e man dar īn sukhān fī-l-wāki' sakht ast. (i'rāz; ta'arruz; irād.)

FORSAKE—Let us not forsake our friends in their distress.—dar hālat-i-(pareshānī) dostān-i-khud-rā na shāyad guzāsh. (parāgandagī; faro māndagī; dur māndagī; wā māndagī; shikustugī; iżtirābī; abtarī.) Or, dar hālat-i-khastagī mā-rā az ashnāyān (farāghat na bāyad dāsh). (munkata' na bāyad shud; kāta' na bāyad kard; inkīta' na bāyad kard.)

FORTUNE—He has made a large fortune.—o māl-i-firāwān jam' karda ast.

FOUNDATION—The foundation of the house was laid.—(bunyād)-i-khāna nihāda shud. (binā; pāyu; asās; mak'adat; kā'idat.)

FOUNTAINS—There are fountains of water everywhere.—

har-jā hashmahā,e āb (jārī and). (mujra and; mujrā or ijrā dārand.) Or, har jā (zuh-āb) hast. (chashmu,s zāya.)

FREE—You are free to do as you please.—*kase māni-i-shumā na mī-shavad har chi mī-khwāhed bi-kuned.* Or, *ānchi dar Mizāj-i-janāb bāshad bi-farmāyed.* Or, *ānchi khwāhed be takalluf bi-kuned.*

FREEZE—It is so cold to-day, I think at night it will freeze.—*imroz īn kādar sardī ast ki (gumān dāram) ki ba shab zamīn yakh basta khwāhad shud.* (*iiktīmāl dārad.*)

FREIGHT—I have engaged the whole of this vessel's freight.
ān kādar ki mahmūla dārad īn jahāz-rā ba uṛat girifta am. Or, *man (shari) i-mahmūla,e tamām jahāz karda am.* (*ikrār.*)

FRESH—These greens are fresh from the garden.—*īn tara az bāgh tūza and.*

FREQUENT—I have frequent opportunities of seeing it.
—ba dīdan-ash marā (maukī) bisiyār ast. (*fursat; kābū.*)

FRIEND—What shall I do? I have no friend.—*chi kunam? man (doste) na dāram.* (*mukhlis; khatil; mūnis; muhibb; habib; yār; mushfiq; shafiq; mahrum-rūz; ham-nafs.*)

FRIENDLESS—I am now entirely friendless.—*ilhāl man be dost hastam.*

FRIGHTFUL—I have seen a most frightful figure.—*(shakle haulnāk) dīdam.* (*haikale wahshatnāk; dew-sīmā.*)

FRUGAL—How does he manage his household affairs? is he frugal or extravagant?—*o umūrāt-i-khānagī, e khud-rā chigūna ba saranjām mī-rasānad?* (*ba kifāyat yā ba fazūlī?*) (*ba kinā'at yā ba isrāf.*)

FULL—Is this cask empty or full?—*īn (barmīl) tihī ast yā pur?* (*khambak.*)

FULFILLED—The purpose for which you sent me has been fulfilled.—*kāre ki barā,e ān shumā marā firistāded (tamām shuda) ast.* (*ba itmām or ba sar rasida.*)

FURNISH—How soon can you furnish these things?—*īn*

chīzhā ba chi 'ujlat (muhaiyā) mī-tawāned kari (maujūd; tuyassar; taiyār.)

FURNITURE—He makes all kinds of furniture.—(*rakht-khāna*) *az har kism mī-sāzad.* (*aşāşu-l-bait.*)

FUTURITY—We cannot see into futurity.—*mā (khabar-mustaķbil) na dānem.* (*aħwūl-i-āyanda.*)

G.

GATHER—Gather up the crumbs.—*rezahā,e nān bar chīn.*

GAIN—Do you expect much gain from this trade?—*az ī pesha tawakku'-i-sūd-i-bisiyār dāred?* Or, *az ī hirfe (mutarakkib)-i-naf'-i-firāwān mī-shaved?* (*mutaraşṣid.*) Or, *rijā dāred ki az ī kasb māl-i-kaşīr ba dast-i-(shumā khwāhad āmad).* (*khud khwāhed āward.*)

GARDEN—Why have you left the garden gate open?—*chīrū darwāza,e bāgh wā guzāskta ed?*

GENEROSITY—There are no limits to his generosity.—*hadd-i-sakhāwat-ash nīst.* Or, *karm-ash (nā mahdūd ast).* (*hadd or intihā nā dārad.*)

GENEROUS—He is very generous and gentle.—*o sakħī wa narm-dil ast.* Or, *o karīm wa rāḥīm ast.* Or, *o faiyāz wa ḥalīm ast.*

GENTLEMAN—Are you acquainted with that gentleman?—*badūn khān-sāhib (ma'rifat dāred)?* (*āshnā,ī dāred; rūshinās mī-bāshed.*)

GEOGRAPHY—He has composed a book on geography.—*o dar 'ilm-i-(jughrāfiya) kitābe taşnīf karda ast.* ('arz.)

GET—Can you get me another book like that?—*mīşal-i-ān kitāb dīgare barā,e man (tawāned yāft)?* (*ba dast tawāned āward; gīr-i-shumā khwāhad āmad.*)

GOT—You have got many books—give me one.—*shumā kutub-i-bisiyār dāred, yake az ānhā ba man bi-dihed.*

GILD—Do you know how to gild paper?—*shumā mī-dānēd chigūna kāghaz-rā zar-afshān mī-kunand?* Or, *āyā*

tarkībe ki ṣahūffān kitābhā-rā ba zar mulamma' mī-kunand, shumā mī-dāned?

GILT—He showed me a gilt picture-frame.—*ān shakhs ba man khāna,e taşwīr-i-(mulamma' namūd).* (*muṣallū nishān dād.*)

GIRLS—He has five children, three boys and two girls.—*o panj tā farzand dārad si pisar wa dū dukhtar.*

GLAD—Are you glad or sorry on this occasion?—*dar bāb-i-īn sukhān khūsh ed yā ghamnāk?*

GLASS—Take care, this will easily break, it is made of glass.—*khabar-dār, īn chīz ba āsānī shikasta mī-shavad az balūr ast.*

GLOVES—I have bought a pair of gloves.—*yak just-i-(dast posh) kharīda am.* (*dastāna; dast-tāba.*)

GLUE—Tell the carpenter to glue these two boards together.—*ba darrūdgār bi-go ki īn dū takhta ba sarīsh bāham bi-(paiwand).* (*chaspān; yak-jā bi-kun; wuṣal bi-kun.*)

GOLD—Is this chain made of gold, silver, iron, brass, or copper?—*īn zanjīr az zar, sūm, āhan, birinj yā mis sākhīa shuda ast?*

GOODNESS—Have the goodness to inform me.—*az rū,e lutf ba man khabar bi-dihed.* Or, *talātūf farmūda marū (i'lām) bi-kuned.* (*ittilā'; muttālī'.*)

GOVERN—Every one does not know how to govern.—*harkas hukm-rānī kardan na mī-tawānād.* Or, *ṭākat-i-hukūmat kardan har kas na dārad.*

GOVERNOR—He is now Governor of Baghdād.—*o ihlāl (hākim)-i-baghdād ast.* (*śuba; wālī,e farmān.*)

GRAIN—in this province much grain is produced.—*dar īn (kishwar) ghalla,e bisiyār paidā mī-shavad.* (*śuba; zill'a.*)

GRAND—Whose grand house is that?—*īn khāna,e (ālī-shān) az ān-i-kīst?* (*rafi'; wasī'; 'azīm.*)

GRANT—Sir, be pleased to grant me this request.—*sāhibū, az rū,e lutf 'arz-i-man kabūl bi-kuned.* Or, *istidā',e man ijābat bi-farmāyed.*

GRATEFUL—I am grateful for your kindness.—*man az*

mihrbānī.e shumā mammūn am. Or, *man shākir-i-ihsān-i-shumā hastam.* Or, *man az alṭāf-i-shumā (shukr-guzār) hastam.* (*ihsānmand*; *mashkūr*.) Or, *az madāra.e shumā minnat pažīr am.*

GRATIFIED—Seeing such a school, I am much gratified.—*man az dīdan-i-chunīn maktab khailī (khūsh) am.* (*masrūr*.)

GRAZING—The horses are grazing on the plain.—*aspān dar maidān mī-charand.*

GREAT—You have done me a very great favour.—*shumā bar man minnat-i-kaṣīr (dāshta) ed.* (*nihāda*.) Or, *shumā ba man ihsān-i-aḍzam farmūda ed.*

GRIEF—He has caused much grief to his father.—*o ba pidar-i-khud (bisīyār ranj) rasānīda ast.* (*shū'la,e āh*.) Or, *o mūjib-i-sar-māya,e gham ba pidar-i-khud būda ast.* Or, *o bū'iṣ-i-malāl-i-kaṣīr ba wālid-ash būda ast.*

GRIEVOUS—This is a grievous calamity.—*īn (āfat-i-'azīm) ast.* (*muṣībat-i-sangīn*; *balā,e sakht*.)

GRIND—Grind this wheat in the mill.—*dar āsiyā īn (ghallārā biyās).* (*gandum-rā ārd kun*.)

GROUND-RENT—What is the ground-rent of this house?—*kirāya,e zamīn-i-īn khāna chēst?*

GROW—Many flowers grow in the Khan's garden.—*gulhā,e bisīyār dar bāgh-i-khān-i-(wālā-shān) mī-ruyand.* (*'ālī-shān*; *buland-makān*; *rafi'u-d-darjāt*; *rafi'u-l-jā,e-gāh*; *sulāla,e khāndān*; *'azīmu-sh-shān*.)

GROWN—You have grown very tall since I saw you last.—*az īn waqt ki man shumā-rā dīdam (tawīlu-l-kāmat shuda ed).* (*kadd-i-tawīl karda ed*.)

GUARDIAN—Who is the guardian of this child?—*murabbi,e īn ṭiflak kīst?* Or, (*atālik*)-i-īn ṣūghīr kīst? (*kaiyim*.)

GUESS—Can you guess the meaning of what I say?—*ānchi mī-goyam shumā ba matlab-i-ān mī-rased?*

GUIDE—I went without a guide, though I had never been that road before.—*agarchi badān rāh gāhe kabl az īn na rajta būdam be (rāh-bar) rawāna shudam.* (*rah-namā*; *datīl-i-rāh*; *hādī*; *badrika*.)

H.

HABIT—He is in the habit of walking out early.—*o 'ala-s-ṣabāḥ 'ūdat-i-(gardiḍan) dārad.* (*gasht o gard.*) Or, *o bām-dād mu'iād ba gardidiā ast.*

HALL—The house has a hall and three rooms.—*īn khāna yak dālān dārad wa si hujra.* Or, *īn makām-rā yak aiwān ast wa si kamra.*

HAND—Take hold of his hand.—*dast-ash bi-gīr.*

HANDKERCHIEF—Give me a handkerchief.—(*rū-māle*) *ba man bi-dih.* (*dast-māle.*)

HANDLE—The handle of this drawer is broken.—*dasta, khāna,e īn mez shikasta shud.*

HANDSOME—In his appearance he is handsome.—*o dar ṣūrat (khūb-sūrat) ast.* (*laṭīfu-l-i'tidāl ; wajīh ; hasīn ; jamīl ; zībā-tūla't ; zībā-huiyut ; bādi'u-l-jamāl.*) Or, *o ba shakl nādiru-l-husn ast.* Or, *o ba shamū'il kamāl bahjat dārad.* Or, *o ba haikal ghāyat-i'tidāl wa nihāyat jamāl dārad.*

HAND-WRITING—Do you know whose hand-writing this is?—*shumā mī-dāned ki īn dast-khatṭ az kīst?*

HANG—Hang the keys upon the nail.—*kalīdhā ba mekh biyāwezān.*

HAPPEN—When did that happen?—*īn hādiṣa kai hādiṣ shud?* Or, *īn wāki'a kai wāki' shud?* Or, *kudām wukt īn ittifāk (shud)?* (*uftād.*)

HAPPINESS—In this world no one enjoys perfect happiness.—*dar īn dunyā hech kas (rūhat-i-tamām) na dārad.* (*īsā,ish-i-hakīkī ; tana'um-i-kāmil.*)

HAPPY—They who fear God here will be happy hereafter.—*ānān ki dar īn jā az khudā mī-tarsand dar 'ākibat khūsh khwāhad shud.* Or, *ān kasān-rā (farhāt)-i-'ukbā dast khwāhad dād ki dar īn dunyā dar kharuf-i-khudā mī-mānand.* (*sa'ādat.*)

HARD—Is the lesson you have given me hard or easy?—

sabake ki marā dāda ed āyā (āsān ast yā mushkil). (yusr ast yā mughlak; sahl ast yā mudakkik.)

HARDSHIP—This is a great hardship.—*īn sakhtī,e 'azīm ast.*

HARE—The hare is a very timid animal.—*khargosh bisiyār (buz-dil) ast.* (*shutur-dil*; *khā;if*; *tarsān*; *jabi*.)

HARM—Is there any harm in doing this?—*āyā dar īn chunīn kār kardan ('aibe) mū-bāshad?* (*nukshāne*; *muzāyaka,e*.)

HASTE—I write in great haste to save the post.—*man mī-khwāham ki khatte ba sabīl-i-chāparī (bi-firistam)¹ lihazū ba (sur'at)²-i-tamām mī-nawīsam.* ¹(*rawāna bi-kunam*; *mursal dāram*; *irsāl dāram*). ²(*ta'jil*; *shītāb*.)

HASTENED—They hastened away as fast as possible.—*eshān tā ba maķdūr-i-khud shītāftand.* Or, *ba sur'at harchi tamāmtar shudand.* Or, *ba ta'jil-i-tamām rāh (girā gar-didand)*. (*giriftand*.)

HASTEN—You must try to hasten his coming.—*dar bāb-i-tez rasīdan-ash badīn jā shumā-rā sa'i bāyad kard.*

HASTY—To act in a hasty manner is not wise.—*dar kār ta'jil kardan himākat ast.* Or, *dar kār musta'jil shudan az ṭarīk-i-'aķ ba'id ast.* Or, *dar umūr ta'jil ba kār burdan az jāda,e danāyat dūr ast.*

HAT—On entering the room he took off his hat.—*ba (mujarrad)-e-dākhil shudan-i-ūṭāk kula,e khud-rā az sar bar dāsh.* (*shart*.)

HATE—Let us hate nothing but sin.—*mā-rā az hech chīz nafrat na bāyad kard magar az gunāh.* Or, *mā-rā ba jūz-i-mā'siyat az chīze kirāhiyat na bāyad kard.*

HAVE—Have you any acquaintance with that gentleman?—*badān āghā (ma'rifate) dāred?* (*shināsū,ī.*)

HEALED—His wound is now healed.—*zakhm-ash pur shuda ast.* Or, *jarrāhat-i-o (mundamil shuda) ast.* (*indamūl yāfta*.)

HEALTH—His health is sound.—*siḥḥat-i-o ba ḥāl ast.* Or, *o tan-durust ast.* Or, *mizāj-i-o (mustakīm) ast.* (*ikhtilāf na yāftu*.)

HEAP—Here is a heap of papers, put them away.—*yak āmbār-i-kāghaz dar īn jā jam' shuda ast*, (berūn bi-bar). (*ba yak taraf bi-guzār ; bar kinār bi-kun.*)

HEAR—Hear what I say, then give an answer.—*ānchi mīgoyam (bi-shināu)*, *ba'd az ān jawāb bi-dih*. (*gosh kun or dār ; masmū' bi-kun.*)

HEART—The heart of man is inclined to evil.—*dil-i-insān ba gunāh-gārī* (*mā'il mī-bāshad*). (*mail dārad.*)

HEAT—To-day the heat is very great.—*imroz (karārat) ba shiddat ast*. (*harūr ; garmī.*)

HEAVEN—In heaven is unspeakable happiness, in hell unutterable woe!—*dar bihišt asā, ishe ast ki dar guftan nayāyad wa dar jahannum 'azābe ast az bayān bā'id*. Or, *dar jannat rāhat īn kādar ast ki dar tafsīl nayāyad wa dar sakkar alame ast ki sharb-i-ān dar hīta,e takrīr na mī-gunjad.*

HEAVY—This box is very heavy, how can I carry it?—*īn sandūk khailī sangīn ast chigūna mī-tawānam bar dāsh?*

HEEL—When walking I trod upon his heel with my foot.—*ba wakt-i-raftan pāyam ba ka'b-ash khurd.*

HEIGHT—What is the height of this wall?—(*bulandī*), *e īn dīwar chi kādar ast?* (*irtifā' ; bālā,ī ; rafa't.*)

HEIR—This large estate is without an heir.—*īn millīyat-i-'azīm lā wāris ast*. Or, *īn mīrās-i-a'zam wāris na dārad.*

HELP—Can you afford me any help in this affair of mine?—*shumā dar īn amr ba man hech (madad) mī-tawāned dād*. (*mu'āwanat ; i'ānat ; imdād.*)

HERBS—They live only upon herbs.—*eshān fakat (tara mī-khurānd)*. (*bar sabzahā zindagī mī-kunānd.*)

HIDE—The crows steal, and afterwards hide what they can.—*zāghān duzdī mī-kunānd wa ba'd az ān ānchi mī-tawānānd (pinhān) mī-kunānd*. (*ikhfā ; makhfī ; poshīda.*)

HILLS—There are few hills in Kharazam.—*dar mulk-i-khīvarazam kohhā kam and.* (*jabāl.*)

HINT—You can just give him a hint of this affair.—*shumā dar bāb-i-in amr o-rā ishāra mī-tawāned kard.*

HIRE—To go there I must hire a palankeen and boat.—*az barā,e raftan badān jā marā takht-i-ravān wa kishtī kirāya bāyad kard.*

HISTORY—Have you read the history of Persia.—*tārikh-i-'ajm muṭūla'a karda ed?*

HIT—He hit me a very hard blow on the head.—*o bar sar-am ḷarb-i-shadīd (zad).* (*rasānīd*; *koft*; *dād*.)

HOLDS—He holds his pen in the left hand.—*o dar dast-i-chap kalam-i-khud-rā mī-gīrad.*

HOLE—Make a hole in the ground here.—*īn jā dar zamīn maghāke bi-(kun).* (*kan*; *kā,o*; *zan*.)

HOME—It is late, let me now return home.—(*der*) *shud bi-guzār ki man ba makām-i-khud-am bi-ravam.* (*ta,khīr*; *dirang*; *tahāwun*.)

HONEY—I ate some honey out of the honey-comb.—*kadre shahd az (khāna,e shahd) khurdam.* Or, *kadre 'asal az (ma'sal) khurdam.* (*mahrān*.)

HONOUR—He has obtained much honour.—*o 'izzat-i-'azīm hāsil karda ast.* Or, *o ḥusūl-i-takrīm-i-bisiyār karda ast.* Or, (*izz wa ikrām*)-i-madūl ba dast āwarda ast. (*rafa'at*; *ābrū*; *sharaf*; *sharāfat*; *wakār*; *ihtirām*.)

HOPE—I hope to have an interview with you very soon.—*rijā dāram ki zūd (shumā-rā) mulākāt khwāham kard.* (*ba shumā*.) Or, *marā ummed ast ki dar andak roz mulākāt-i-man bā shumā khwāhad shud.* Or, *tarassud-i-ān dāram ki man 'an karib ba shumā mulākī khwāham shud.*

HOSPITAL—An hospital is about to be built there.—*yak dāru-sh-shifā ta'mīr shudanī ast.* Or, *yak (baitu-l-marīz taiyār) shudanī ast.* (*shifā-khāna bar pā*.)

HOSPITALITY—They show great hospitality.—*eshān (mih-māndārī),e firāwān mī-kunand.* (*mihmān-nawāzī*; *ziyā-fat-dārī*.)

HOLY—God is holy, just, and pure.—*khudā muḳaddas, 'ādil, wa pāk ast.* Or, (*allah ta'āla*) *kudūs, rāst-bāz, wa*

hakk ast. (ālimu-s-sirr; rabbu-l-ālamain; yazdān-i-dādār; dāwar-i-dādār.)

HUMANE—He is a man of a very humane disposition, and humble in his own esteem.—*o marde ast salimu-t-taba' wa (khud-rā haķir mī-dānād).* (*nā-khud pasand.*)

HUMANITY—He possesses great humanity as well as humility.—*o (insāniyat)¹-i-bisiyār dārad wa (hilmiyat)².* ¹(ādmīyat; mardumī; muruwat; hiss-i-bashriyat.) ²(fartanī; tawāzū'; maskinī; khushū'; khuzū; istikānat.)

HUNTER—The hunter is gone a-hunting.—(*ṣaiyād ba ṣaid rafta ast.* (*shikārī ba shikār.*))

HURTS—It hurts his mind to see such wickedness.—*az mushāhida, e īn chunīn (kabāhat) dil-ash mī-sozad.* (*bādī; shana'at.*)

I.

IDEA—I had no idea that you would come to-day.—*dar khayāl-i-man na būd ki shumā imroz khvāhēd āmad.*

IDLENESS—They spend their time in idleness.—*eshān auķāt-i-khud-rā dar (kāhilī zā'i mī-kunānd).* (*tasāhīlī mī-guzārand; sustī ba sar mī-burānd; lahw o la'b ba bād mī-dihānd.*)

IGNORANT—They are ignorant and idle.—*eshān (nā-dān wa sust) and.* (*jāhil wa kāhil; nā-shinās wa battāl.*)

ILLIBERAL—Such a sentiment is illiberal.—*īn chunīn khayāl (bātil) ast.* (*bud aṣl; nā karīm.*)

ILLITERATE—It is not good always to associate with illiterate persons.—*ba jāhilān hamesha ṣuhbat dāshtān mu-nāsib nīst.*

IMAGE—There is an image in that temple.—*dar ān but-khāna but ast.* Or, *dar ān-ṣanam-kada ṣanam ast.*

IMAGINATION—Whence arose this imagination?—*az kuja īn khayāl (paidā shud)?* (*sar bar zad; sar bar āward.*)

IMAGINE—How do you imagine that I should agree to this?

—chigūna (khayāl mī-kuned) ki man īn sukhan-rā kabūl kunam. (kiyās mī-gīred; dar sar-i-khud dāred.) Or, chigūna khayāl mī-banded ki man badīn sukhan (mut-tafīk shavam). (ittifāk kunam.)

IMITATION—This is of wood, in imitation of stone.—īn chīz ba misal-i-sang az chūb sākhta shuda ast. Or, īn chīz ki (ishtibāh)-i-sang dārad az chob sākhta shuda ast. (tashbīh; shabīh; mushābahat; mumāsilat.)

IMMENSE—The undertaking is likely to be attended with immense expense.—aghlab ast ki dar īn kār kharch-i-bisiyār khwāhad shud.

IMMORTAL—The body is mortal, the soul immortal.—badan fānī ast wa rūh (bākī). (lā-yamūt.)

IMMOVABLE—They are immovable in their opinions.—eshān ba or dar tajwīz-i-khud (mustakīl) and. (ghair-mutaharrik.) Or, eshān bar rā,e khud mustakīm and.

IMPART—It is our duty to impart knowledge.—bar mā wājib ast ki faiz-i-ta'līm bi-gustarem.

IMPARTIAL—An upright judge will be impartial.—hākim-i-(rāst-bāz 'ādil) mī-bāshad. (be-riyā be-jānib-dār; hākk-parast be-ṭarafdar.) Or, hākim-i-munṣif-mizāj ba nazār-i-tasviyat ṭarafain-rā mī-bīnad.

IMPASSABLE—These mountains are impassable, having on all sides impenetrable forests.—su'ūd-i-īn jabāl ghair mumkin ast zīrā ki bar har ṭaraf besha,e (mumtanī'u-d-dukhūl) mī-bāshad. (dushwār-guzār.) Or, īn kohhā be-guzār and az īn sabab ki bar har aṭrāf besha,e māni'u-d-dukhūl mī-bāshad.

IMPERFECT—Everything in this world is imperfect.—har chīz dar īn dunyā (nākīs) ast. (caib-dār; kāśir.)

IMPERTINENT—His behaviour is impudent.—o dar waz'-(gustākh) ast. (shaunkh; wakīh.) Or, akhlāk-i-o az adab (ba'īd) ast. (mu'arra.)

IMPORTANT—It is very important to attend to this.—bisiyār ẓarūr ast ki mā bā īn 'amal (dil bi-dihem). (mutawajjih bi-shavem.)

IMPORTS—Have you seen the exports and imports?—*āyā asbāb-i-āmadanī wa raftanī dida ed?*

IMPOSE—They impose on whomsoever they can.—*ba har hase ki tavānand (ghadr) mī-kunand.* (*fareb; ghahn; makr.*)

IMPOSITION—They practise every kind of imposition.—*eshān (dagħā), e har taur mī-kunand.* (*makr; shayādī; kaid; ghadr; ghahn.*)

IMPOSSIBILITY—How can I believe an impossibility?—*chigūna bar (muħāl) bāwar mī-tawānam kard?* (*ghair-i-imkānī.*) Or, *chīze ki imkān na dārad chigūna bar an i'timād mī-tawānam kard?*

IMPOSSIBLE—It is impossible for me to comply with what you say.—(*mumkin nist*) *ki ānchi shumā mī-goyed kabil bi-kunam.* (*ghair mumkin ast.*) Or, *imkānna dārad ki ba ħasb-i-istida'ā, e shumā 'amat namāyan.*

IMPOSTOR—He is a notorious impostor.—*o (makkār)-i-mash-hūr ast.* (*ghaddār; ghābin; 'aiyār; tarār.*) Or, *o (khaddār)-i-ma'rūf ast.* (*munāfiķ; ahl-i-nifāk; sālūs; murāj; mulāhid.*)

IMPRESSION—What he said made an impression on me.—*sukhan-ash dar dil-i-man (asar kard).* (*tāsīr or sirāyat kard; mu'assar shud; ja, e girift; khurd.*)

IMPROBABLE—What he tells me appears very improbable.—*ānchi marā mī-goyad (khilaf-i-kīyās) ma'lūm mī-shavad.* (*be-ihlūmāl; nā-muħtamil; dūr az 'aķl.*)

IMPROPER—To act thus would be highly improper, and therefore imprudent.—*in chunin kār kardan bi-l-kull ghair munāsi'b mī-bāshad wa az in sabab be tamīz.*

IMPROVE—Can you improve what he has written?—*ānchi nawishta ast shumā an-rā (iṣlāḥ) mī-tawāned kard?* (*bihtar.*)

IMPURE—No impure person will enter heaven.—*shakhse (nā-pāk) dar jannat dākhil na khwāhad shud.* (*khabis; shanī'.*)

INATTENTION—This has arisen solely from your inattention.

—*in fakat az (tagħäful)¹-i-shumā (uftāda) ast.* ¹(*għafat; ghäfil; iħmäl.*) ²(*ittifak or wāki' or hādiż shuda.*)

INCESSANT—We have lately had incessant rain.—*dar īn rozhā dar īn ja bärän (mutawātir) bärīda ast.* (*'ala-l ittişāl; muttaşil.*)

INCH—Had this piece of wood been an inch longer, it would have done very well.—*agar īn chüb dar tħul yak jau darāz-tar mī-būd (kifāyat mī-kard).* (*ba kār mī-kħurd or mī-āmad.*)

INCLINATION—He feels no inclination to study.—*o mail ba tadrīs dar dil-i-khud na dārad.*

INCOME—Do you know what is his income?—*ma'lūm-i-shumā ast ki (madkhali)-i-o chand ast?* (*dukkul; āmadan; dakkli; madakhil.*)

INCOMPARABLE—This is incomparable writing.—*īn khatt (be nazir) ast.* (*lä-sāni.*)

INCOMPLETE—Your book is incomplete.—*kitāb-i-shumā (nā-tamām) ast.* (*nākis.*)

INCONVENIENCE—Will my staying here till the first of next month be any inconvenience to you?—*āyā az māndan-i-man dar īn ja tā ba tārīkh-i-ghurra, e māh-i-āyanda (ba shumā taklif khwāhad rasid)?* (*dar kār-i-shumā mu-zāhimat khwāhad shud.*)

INCONVENIENT—It will be inconvenient for me to wait on you to-morrow.—*fardā ba jihat-i-mulakut kardan-i-shumā ba man nā-munāsibat (dast khwāhad dād).* (*ħasıl khwāhad shud.*)

INCORRECT—Is what I say correct or incorrect?—*ānchi mī-goyam saħħiħ ast yā għalat?*

INCREASED—My family has lately been increased.—*az chand roz 'iyāl-i-man (mazid) shuda ast.* (*ziyāda; afzūda; kaśir.*)

INCREASING—There is a rumour of increasing the army.—*afwā, e ziyāda kardan-i-fauj mī-bāshad.* Or, *afwā ast ki dar ta'adād-i-fauj afzūni khwāhad shud.*

INDECENT—They speak indecent language.—*eshān kalām-i-(fahish) mī-goyand.* (*shani; tushni.*)

INDEPENDENT—He is now independent of any one.—*o bil-kull ba hech kas* (*muta'allik nīst*). (*ilāka* or *istighnā na dārad*.) Or, *o az hama kas* (*mustaghnī*) ast. (*be ta'alluk*; *ghair-muta'allik*). Or, *o (be ẓabt wa rabi)* ast. (*khyud muhktār*.)

INDEX—Is there an index to this book?—*īn kitāb-rā fīhrīste ast*. Or, *īn kitāb (tafsīl-i-makāla,e) dārad?* (*tāshīh-i-abwāb*.)

INDIFFERENCE—This is not to be treated with indifference.—*īn kār īn chunīn nīst ki (ghayflat) bi-kuned*. (*musāhilat*.)

INDIGENOUS—Is this an indigenous plant?—*īn nihūl az īn mulk ast?* Or, *paidāyish-i-īn nihūl dar īn jā ast?*

INDIGO—I was formerly employed in Mr. ——'s indigo factory.—*sābikan̄ dar kār-khāna,e nil-i-ṣāhib-i-fūlān mashghūl būda am*.

INDISPOSITION—I heard of your indisposition last week.—*dar hafta,e-guzash̄ta aḥwāl-i-marż-i-shumā isghā kardam*.

INFANCY—I knew him from his infancy.—*man o-rā az (zamān-i-tufūliyat)-ash mī-shināsam*. (*'ahd-i-khurdi*.)

INFER—What do you infer from what he said?—*ānchi guft shumā az īn chi (natīja bar īwarda ed)?* (*kīyās kashīda ed*; *istidāl karda ed*.)

INFERIORS—We must show kindness and respect to our inferiors, as well as superiors.—*chunīnchi mā ba (mardumān-i-khāss)*¹ *ba adab wa ta'zīm sulūk mī-namāyem ba 'āmm nīz bāyad kard*. ¹(*khwāss*; *buzurgān*; *zubar-lastān*; *kibār*; *kabirān*.) ²(*awwām*; *khurdān*; *saghīrān*; *zerdastān*; *sīghār*.)

INFINITE—God is infinite in power and wisdom.—*kudrat wa hikmat-i-khudā (be intihā) ast*. (*nā-mahsūr*; *nā-mutanāhī*.)

INFLUENCE—We have no influence over them.—*mā bar eshān kudrat na dārem*.

INFORMATION—Is there no one here that can give me information concerning this?—*kase dar īn jā nīst ki marā az īn amr (ī'lām tawānad dād)?* (*ittilā' tawānad kard*.)

Or, kase nīst ki dar īn amr bar man roshan tawānad sakht?

INGANA—How long have you been in Ingana?—(chand wakt) ast ki dar ingana būda ed? (az chand roz.)

INGENIOUS—She is very ingenious.—ān bānū bisiyār (zarif) ast. (sāhib-i-firāsat; zākī; hunar-mand.)

INGENUITY—He possesses much ingenuity.—o (kiyāsat)-i-'azīm dārad. (firāsat; zarūfat; idrāk; zīhn.)

INHABITANT—The petition was signed by every inhabitant of the village.—īn 'arīza az har shakhī-i-ahl-i-dih dast-khatt karda shuda ast. Or, bar īn 'arīza har mukīm-i-kasba dast-khatt kard.

INHUMAN—Their disposition is inhuman.—mizāj-i-esħān be (rahm) ast. (insāniyat; marħamat; muruwat.)

INIQUITY—They delight in all kinds of iniquity.—esħān dar kardan-i-har nau'-i-fasād (khūsh and). (sarūr mī-kunand.)

INJURY—I never did him the least injury.—man hargiz o-rā ziyān na (dāshtam). (dādam.) Or, man gāhe o-rā (īzā) na rasānīdam. (khal-l; badī.) Or, man hargiz haif bar o na kardam. Or, man gāhe bar dil-ash (gazand) na nihādam. (mazarrat; zārar.)

INJURED—His health has been injured by too great exertion.—az ziyādatī, e miħnat siħħat-i-o (khalal) girifta ast. (nuķšān; mazarrat.)

INJUSTICE—He practises injustice towards all.—o bar har kas zulm mī-kunad. (be-insāfi; tajabbur.)

INNOCENT—They are all innocent.—esħān az gunāh pāk wa (mu'arrā) and. (mubarrā.)

INOFFENSIVE—These animals are inoffensive.—īn jānwarān mūżi nayand.

INQUEST—An inquest was held yesterday on the body of a person who shot himself.—shakhse ki khud-rā ba tufang halāk kard taħkikāt-i-ān aħwäl dīroz shud.

INSENSIBLE—He is so ill that he is insensible.—o īn kadar bimār ast ki be-hosh ast.

INSERT—You had better insert this in your letter.—*bihtr ast ki dar khatt-i-khud* (*in-rā bi-nawīsed*). (*in-rā darj li-kuned; in ruk'a dakhil bi-kuned*.)

INSIGNIFICANT—How very insignificant is man, compared to the Almighty!—*insān ba nisbat-i-khudā,e 'azīm wa jallīl chi kadar* (*nā-chīz*) *ast!* (be *ma'nī*; be *mīkdār*.)

INSINCERE—His words are insincere.—*sukhanān-ash* (*puriyā*) *and.* (*nā-mu'khliš*; *nā-ṣādīk*; *be-wafā*; *rang-āmez*.)

INSOLENT—They behaved in an insolent manner.—*eshān be adabāna* (*sulūk kardand*). (*pesh īmadand*; *harakat* or *'amal kardand*.)

INSOLVENT—He has lately become insolvent.—*kabl az īn īn shakhş* (*war*) *shikasta ast.* (*dar*; *bar*; *wū*)

INSPECT—Call a person to inspect this cloth.—*sāhibe tamīz-rā bi-talab ki ba nazār-i-tafarrus dar īn pārcha bi-nigarad.*

INSPECTION—The goods are all ready for your inspection.—*ajnās az barā,e* (*mu'aiyana,e shumā maiyūd*) *and.* (*mulāḥaza,e shumā tāiyār*.)

INSTANT—I will be with you in an instant.—*man dar (chashmak zadan) nazd-i-shumā mī-āyam.* (*turfatul-ain*)

INSTINCT—Man acts from reason, animals from instinct.—*insān az 'akl fi'l mī-kunad wa haiwān az (jibillat). ('akl-i-haiwāni.)*

INSTITUTIONS—In Europe are noble institutions for communicating knowledge.—*dar farang az barū,e tadrīs-i-'ilm khüb tarkibāt karār yāfta and.*

INSTRUOT—Can you instruct me in this science?—*dar īn 'ilm ba man ta'līm mī-tawāned dād.* (*tarbiyat mī-tawāned kard*.)

INSURED—I have insured the vessel for 50,000 tomans, and I have the insurance-policy in my possession.—*ān jahāz-rā ba panjāh hazār tūmān bīma karda am wa kāghaz-i-bīma nazd-i-man ast.*

INTELLECT—She has a wonderful intellect.—*ān bānū idrāk-i-'ajib dārad.*

INTELLIGENCE—How did you receive this intelligence?—
chigūna īn khabar ba shumā rasīd?

INTELLIGENT—He is an intelligent man.—*o mard-i-(tez-fahm) ast.* (*zīrak.*)

INTEMPERANCE—Intemperance hurts body and mind.—
'adm-i-i'tidāl badan wa mizāj-rā (zarar) mī-dihad. (*mazārat; nuksān.*) Or, *bad-parhezī jism wa ṭab'-rā muzirr ast.*

INTENTION—Have you any intention to go to Europe?—
hech irāda,e raftan ba farang dāred?

INTERCOURSE—There is no intercourse between us.—*mā bain-i-man wa tū hech ('ilāka) nīst.* (*ta'alluk; nisbat.*) Or, *man ba tū muta'allik nayām.*

INTEREST—I have no interest in this matter.—*dar īn amr marā hech (gharuz) nīst.* (*maṭlab; 'ilāka.*)

INTERFERE—Why should we interfere in that affair?—
chirā dar ān amr (dakhl kunem)? (*dakhl shavem; mukhill shavem; dast-andāzī kunem.*)

INTERPRET—You must interpret what he says to me.—
ānchi ba man mī-goyad bāyad ki tarjuma,e ān bi-kuned.

INTERPRETER—If you know not the language of the country,
you must use an interpreter.—*agar zabān-i-mulk na mī-dāned (mutarjim) nazd-i-khud nigāh bāyad dāsh.* (*tarjamān.*)

INTERRUPT—I hope, sir, I don't interrupt you.—*sāhibā ummedwār-am ki (mukhill-i-shumā na mī-shavam).* (*dar-miyān-i-suκhan-i-shumā na mī-uftam.*)

INTERRUPTION—Your coming here is an interruption to my
business.—*āmadan-i-shumā mījib-i-khalal-i-man ast.* Or,
az āmadan-i-shumā dar kār-i-man khalal mī-uftad. Or,
āmadan-i-shumā dar kār-i-man khalal mī-undāzad.

INTRODUCE—Shall I introduce you to that gentleman?—
āyā shumā-rā mulākāt-i-ān janāb bi-kunānum?

INTRUSTED—He was intrusted with the whole business.—
taṁān kār bado (mufauwaz) shuda būd. (*sapurda; tafwīz karda; hawāla-karda.*)

INVALIDS—It is said a house will be built at Isfahan for the benefit of invalids.—*mī-goyand ki dar isfuhān imārāte az barā,e (marizān) ta'mīr kurda khvāhad shud.* (*bimārān; 'alilān.*)

INVENTED—Who invented this instrument?—*īn ālat ki (ijād) kard?* (*ikhīrā.*)

INVINCIBLE—The Amīr imagined his soldiers were invincible.—*dar khayūl-i-amīr āmad ki 'askar-i-mā (ghair-maghlu'b) ast. dā,imu-l-muzaffur; ghair-manfir; ghair-makhūr.*)

INVITATION—He has given me an invitation to dinner, and I have accepted it.—*o marā da'wat-i-ṭā'ām kurda ast, wa ijābat-i-īn kurda am.*

INVOLVED—His affairs are much involved.—*kār-ash darham barham ast.*

IRREGULAR—These lines are irregular.—*īn satūr (rūst) nayand.* (*ba tafāwāt rāst.*)

ISLAND—The company have given permission to clear the island of Ceylon.—*jam'iyyat-i-saudāgarān barā,e ṣāf kar-dun-i-jazīra,e sarandīp ijāzat dāda ast.*

J.

JAIL—He is to remain in jail one year.—*tā ba yak sāl dar (kaid-khāna) khvāhad mānd.* (*muhibas; zindān; maḥbūs.*)

ESTER—Is that the king's jester?—*ān kas (muskharā),e pādshāh ast?* (*bazlu-bāz; lu'būt-bāz; latīfa-go.*)

JEWELS—pearls, diamonds, emeralds, rubies, turquoise, cornelians, &c.—*javāhir*—(*durrhā*¹, *almāshā*, *zamurrud-hā*, (*la'lhā*)², *pīruza*, *'akīkān*, *waghaira.* ¹(*marwārid.*) ²(*yakūthā*.)

JOIN—Join these two boards together.—*īn dū takhta bāham bi-paiwand.* Or, *īn dū takhta ba-yak-dīgar* (*bi-chaspān.*) (*ittisāl*, or *muntazam*, or *munsalik*, or *muna'kid*, or *mutarattib bi-kun.*)

JOKE—What I said was only in joke.—ānchi *gustam sukat* (*bağla,e*) *būd*. (*muşayaba*; *imbisat*; *zarafat*; *mazūhat* *mazūh*; *hazal-būzī*.)

JOURNEY—I am now going to make a long journey.—*īlhāl marā safar-i-żawūl kardanī ast*. Or, *marā ittisuk-i-safur-i-darūz kardan uftāda ast*.

JOY—This news affords me great joy.—*īn khabar marā khūshī,e 'ażīm mī-dihad*. Or, *īn khabar bū,ış-i-(farab)-i-kuşır-i-man ast*. (*nishat*; *tafrīh*; *khurramī*, *fark*; *farāh*; *masurrat*; *sarūr*; *buhjat*.)

JUDGE—How can I judge of his character? I don't know him.—*chigūna dar bāb-i-raftārī,e o sukhan bi-goyam?* *man o-rū nu mī-dānam*.

JURY—The (English) judge summed up the evidence, and the jury gave their verdict.—*kāzī,e inglisi az gawāhān tufāhhus kurda khilāṣa,e iżħārħā,e shawāhid ba rū,e majlis (żāhir kurd), wa majlis-i-'adālat futuq dād*. (*bur khwānd*.)

JUDGE—The (native) judge punished the delinquent.—*kāzī,e bāshanda,e ān mulk (taķirwār)-rā sazā dād*. (*mujrim*.)

JUICE—Squeeze some juice out of this lemon.—*az īn limūn kadre 'arak hiyafshār*.

JUMP—How far can you jump?—*ba chi կadar mī-tawāned (jast)?* (*khez-zad*.)

JUNIOR—He is the senior, I the junior.—*ān kus būlū-dust ast, wa man zer-dast*. Or, *ān kus az mun kulūn ast, wa man khurd*.

JUSTIFICATION—He says nothing in justification of it.—*o az kirdār-i-khud ('uzr) na mī-kunad*. (*mu'zarat*.)

K.

KEEP—Keep this money for me till I want it.—*īn mablagħ-i-man nazd-i-khud amānat bi-gużāred tā wukte ki dar kār-i-man āyad*. Or, *īn pūl-i-man ba (zimma,e) khud bi-kuned*

tā wakte ki ba kār-i-mān bi-khurad. (*hawala,e.*) Or,
in pūl-i-man pesh-i-khud (*bi-nihed*) *tū wakte ki*, &c.
(bi-dāred; nīgāh bi-dāred.)

KERNEL—Break this cocoa-nut and eat the kernel.—*īn nārjil-rā bi-shikan, wa maghz-āsh bi-khur.*

KILL—It is sinful to kill animals without cause.—*be sabub hāiwānat* (*bā kāt rasānīdan khūṭā*) *ast.* (*-rā kushtan harām.*)

KINDLED—They kindled a fire with straw.—*ba kāh īqash dar dādand.* Or, *ba khāshāk īqash* (*zadand*). (*roshun, or ishti'āl, or mushta'al kardand.*)

KINDNESS—They showed us very great kindness.—*bar* mā* (*lutf*)-i-'azīm *kardand.* (*makramat; marhamat; risk; ināyat; ihsān; talattuf; mulāṭifat; ayādi; tawajjuh; shafkat.*) Or, *mā-rā ba mahramiyat ikhtisās dādand.* Or, *bar mā* (*rahm īwardand*). (*ghamza,e madāra kardand.*)

KINGDOM—We traversed the kingdom of Persia.—*mā 'ubūr-i-mulk-i-īrān kardem.* Or, *mā az 'ajam 'ubūr kardem.*

KISS—Give me a kiss, then fly your kite.—(*ba man*) *bosa bi-dih, sipas kāghazak-i-khud bi-parān.* (*bar sar wa hashm.*)

KITTENS—This is a beautiful cat; she has two kittens.—*īn ghurba khailī khūb shakīl ast, dū bachcha dārad.*

KNEES—He fell on his knees and asked pardon.—*o bar dū zānū nishast wa 'uzr khwāst.* Or, *o sar-i-ajz faro* (*kard*) *wa 'uzr-i-takṣir kard.* (*āward.*) Or, *o sar-i-khud ba zamin-i-niyāz nihād wa 'afw khwāst.* Or, *o zamin-i-khidmat bosid wa mu'āfi khwāst.*

KNIFE—Try if you can open this knife.—*bi-bīn ki īn chākū-rā mī-tawāned bāz kurdan, yā na.*

KNOT—Here is a knot in this string; loose it.—*īn jā dar*

* *bā* or *bū* may be used.

īn rīsmān gira ast, ān-rā bi-kushā. Or, īn rassan 'akd dārad, ān-rā hall bi-kun.

KNOWLEDGE—What is wealth without knowledge!—*& dāniш daulat chīst!*

KNOW—Do you know what people think of him?—*āyā mī-dāned ahl-i-duniyā (o-rā chi ūtaur mī-pindārand? (dar bāb-i-o chi gumān mī-barand.)*

L.

LABOUR—They labour hard for their living.—*az barā,e guzrān-i-khud* (*mīnat mī-kashand*). (*mīnat mī-barand; talkhī,e mīnat mī-chashand; sakhtī,e mīnat mī-khur-and.*) Or, *eshān ba mushakkat-i-tamān ma'ash mī-kunand.*

LABOURERS—Here are fifty labourers employed.—*īn jā badīn kār panjāh mazdūr* (*mashghūl and*). (*ishtighāl dārand.*)

LAKH—It will cost a lakh of rupees.—*kharch-i-ān yak ṣad hazār rupaiya khwāhad shud.*

LAME—Being lame he walks with a stick.—*ba sabab-i-langī ba madad-i-aṣā mī-gardad.*

LAND—Will you go by land or by sea?—*az rāh-i-khushkī khwāhed raft yā (ba tarī)?* (*az rāh-i-bahr.*)

LAND—Where do you mean to land?—*kujā irāda,e (pā, īn shudan) dāred?* (*farūd īmadan.*)

LANDLORD—Muhammad Husain is the landlord of this house; I am his tenant.—*Muhammad hussain mālik-i-īn khāna ast; man kirāyatdār-ash-am.*

LANGUOR—I am overcome with languor.—*bar man māndagī ghālib ast.* Or, *man maghlūb-i-za'yī gashta am.*

LARGE—I caught a large fish yesterday.—*dīroz (ba) dām māhī,e kalān giriftam.* (*dar.*)

LAST—I saw him last Tuesday.—*man ba si-shamba,e guzashta o-rā dīdam.* Or, *man az si-shamba,e guzashta o-rā na dīdam.*

LAUGH—Why do you laugh without reason?—*be sabāt chirā (mī-khanded)*? (*khanda shumā-rū mī-girad*; *tabasum mī-kuned*; *khanda shumā-rā mī-āyad*.)

LAWFUL—Is it lawful to do this?—*āyā īn chunīn kardan (rawā) ast?* (*jā,iz*; *mubāh*; *mashrū'*.)

LAID—Having laid by his profits, he became rich.—*o az jam' īwardan-i-manāfa'-i-khud* (*tawāngar*) shud. (*daulat-mand*; *khudāwand-i-rozī*; *śāhib-i-dunyā*; *śāhib-i-daulat*; *mustaghñī*; *ghanī*; *khudāwand-i-nīmat*.)

LAY—Let us lay aside everything that is evil.—*mā-rā bāyad ki har sharārat-rā yak ṭaraf bi-nihem*. Or, *mā-rā bāyad ki har khabāṣat-rā bi-guzārem*. Or, *mā-rā bāyad ki har fahhāshī rīhā bi-kunem*. Or, *mā-rā bāyad ki az har manāhīyat (bi-pardāzem)*. (*dast bi-kashem*; *dast bar dārem*; *tajannub*, or, *ihtirāz* *bi-kunem*.)

LEADS.—That poor man is blind, another leads him.—*ān miskīn nā-bīnā ast, dīgare rāh-bar-ash mī-bāshad*. Or, *ān nū-has a'mā ast, dīgare 'aṣū-kash-i-o mī-bāshad*.

LEAD—Where does this road lead to?—*īn rāh kuju (mī-ravād)*? (*sar mī-barad*.)

LEAN—Don't lean upon the table.—*bar mez takiya ma (kun)*. (*zan*; *sūz*.)

LEAP—I saw a monkey leap over the fence.—*dīdam ki būzīna,e bar (sadd) jast zad*. (*barrier, bandrūgh*; *thorn-fence, khār-bandī*; *stone-fence, dīwar-i-sangī*; *pale fence, dār-bazīn*.)

LEARN—You can learn faster than I.—*shumā az man jaldtar āmokhtān mī-tawāned*.

LEASE—I took a lease of this house for five years.—*īn khāna-rā tā ba muddat-i-panj sāl (kirāya kardam)*. (*ba kirāya giriftam*; *ba ijāra giriftam*.)

LEAVE—It is late, let us now take leave.—*der shuda ast, bi-guzār ki murakkhaṣ bi-shavem*. Or, *tahāwun shuda ast, ijāzat bi-dih ki rukhsat bi-(girem)*. (*shavem*.)

LEAVE—It is said he intends soon to leave this country.—*mī-goyand ki irāda,e raftan az īn mulk jaldī dārad*.

LED—He led so bad a life no one respected him.—*raftār ash īn chunīn bad būd ki kase o-rā ('izzat) na kard.* (*ikrām; ihtirām; takrīm; makrīmat; ta'zīm; hūrmāt.*)

LEFT—He left all his business to his clerk.—*hama kār o bār-i-khud-rā (hawāla,e muharrir kard).* (dar or ba hawāla,e kātib dād.)

LEFT—Being lame of his right hand, he writes with the left.—*chūn ba dast-i-rāst lunj ast ba dast-i-chap mī-nawīsad.*

LEGIBLE—This writing is not legible.—*īn dast-khatt khwānda shudanī nīst.* Or, *īn dast-khatt mumkin nīst ki khwānda shavad.*

LEG—He fell off his horse, and broke his leg.—*az asp-i-khud uftād, wa sāk-ash shikast.*

LEISURE—Sir, are you now at leisure, can I speak with you?—*sāhibā shumā (fārig̤ed); marā ijāzat ast ki sukhāne bi-goyam?* (*rā furṣat ast; -rā farāghat ast.*)

LEND—I am very poor, can you lend me a few rupees?—*man khailī (muflis)-am, shumā mī-tawāned ki ḫadre pūl ba man karz bi-dihed?* (*maflūk; maskīn; mustammand; gharīb.*)

LESS—My wages are less than his.—*mūwājib-i-man az mushāhira,e o kam ast.*

LET—Why did you let loose the horse?—*chirā asp-rā wā guz̤ūsh ted?*

LET—Let us see if we can read this book.—(*dīda shavad*) *ki īn kitāb-rā khwāndan mī-tawānem yā na.* (*bi-līnem.*)

LEVEL—The ground is quite level.—*zamīn bi-l-kull (musattah) ast.* (*hamwār; barābar.*)

LIABLE—By doing this you are liable to a penalty.—*az chunīn fi'l ba shumā (siyāsat lāzīm) mī-āyad.* (*jurmāna jā,iz.*)

LIBERAL—He is exceedingly liberal.—*o bisiyār karīm ast.* Or, *o nihāyat (sakhī) ast.* (*jauwād.*) Or, *o khailī (samāhat) dārad.* (*karam; futūwat; jūd o sakhā.*)

LIBERTY—They were in prison, but are set at liberty.—

eshān dar zindān būdānd, magar hālan (*rihā,ī*) *yāfta and.* (*makhlašī*; *khālāšī*; *najāt*.)

LICKS—By the deliciousness of the food the dog licks his lips.—*sag ba lazzat-i-gosht dahan-i-khud khūsh mī-kunad.*
LICKS—The dog licks water with his tongue.—*kalb ūb ba zabān mī-khurad.*

LID—Lift up the lid of this box.—*sar-posh-i-in şandūk bālū bi-gir.*

LIE—He thinks nothing of telling a lie.—*bar kase darogh bastan pesh-i-o hech mužāyaka nīst.* Or, *darogh guftan-rā hech gunāh na mī-fahmad.*

LIES—He lies down under the shade of a cypress tree.—*o zer-i-sāya.e darakht-i-sarw* (*khud-rā darüz mī-kashad*). (*istirūħut mī-kunad*.)

LIFE—Life is short, we ought now to prepare for eternity.—*zindagi kam ast, mā-rā bāyad ki fikr-i-ūkibat bi-kunem.* Or, *'umr kotāh ast, mā-rā bāyad ki (asbāb-i-ākhirat) tayyār bi-kunem.* (*az burū.e īkhirat zād-i-rah*.)

LIFELESS—He fell to the ground lifeless—*o ba zamīn be jān uftād.* Or, *o ba zamīn be hosh uftād, wa ba khāk yak-sān gasht.*

LIGHT—Is this package light or heavy?—*īn basta (subuk) ast yā (girān).*² ¹(*khafif.*) ²(*sakūl.*)

LIGHT—Tell him to light a fire.—*o-rā bi-go ki ātash biyāf-rozad.*

LIGHTEN—We must lighten the boat, otherwise it will sink.—*bāyad ki mahmūla.e kishti-rā zūd subuk bi-kunem, wa illa darāb (faro khwāhad raft).* (*ghark*, or *mustaghrik*, or *mugħarrak*, or *magħrūk khwāhad shuul.*)

LIGHTENS—It lightens very much.—*bark ba ifrūt mī-zanad.* Or, *sā,ika khuitī mī-darakħħshad.*

LIGHTNING—I was out yesterday in a storm of thunder and lightning.—*man dīroz ba wakt-i-gharidān-i-ra'd wa darakħħidān-i-ṣā,ika berūn būdam.* Or, *man dīroz dar zer-i-żijsa' wa darakħħidān-i-barķ būdam.*

LIKE—My house is very much like yours.—*khāna,e man ba*

khāna,e shumā (mumāsilat) dārad. (*mushābihat.*) Or,
khāna.e man (bar misāl)-i-khāna,e shumā ast. (*ba or
 bā misāl.*)

LIKE—I should like much to visit Europe.—(*marā shauk-i-sirāwān*) *ast ki sair-i-mulk-i-mughrīb bi-kunam.* (*man bisiyār shauk, or ishtiyāk dāram.*)

LIMITED—I am limited not to give more than one hundred rupees.—*ziyāda az yak ṣad rūpiyu ba man (parwānagī)* *nīst ki bi-diham.* (*ijāzat.*)

LINING—This cloth must have a lining.—*īn pārcha-rū astar (zurūr) ast.* (*lāzim; wājib.*) Or, *īn abra astar mī-khwāhad.*

LINKS—How many links are there in that chain?—*ān zanjīr chand halka dārud?* Or, *dur ān silsila chand tā halka ast?*

LION—A lion is stronger than a tiger.—*asad az sher (zor-āward)tar ast.* (*kawī.*)

LIPS—Her lips are red.—*labhā,e ān zan (surkh) and.* (*la'l; misāl-i-marjānī.*)

LIQUID—Is the medicine you speak of a liquid?—*dawā,e ki shumā zikr-ash nī-kuned rakūk ast.*

LIST—Write a list of the things sent to Tīhrān.—*ashyā ki ba ṭehrān mursil shuda ast fihrist-ash bi-nawīs.*

LISTEN—Listen to what I tell you.—*ānchi mī-goyam gesh kun.* Or, *gufṭār-i-man ba gosh-i-jān bi-shināu.* Or, *kaul-i-man andar-i-gosh (bi-gīr).* (*biyāwar.*)

LITERAL—The translation is too literal.—*īn tarjuma ziyādatar (harf ba harf) ast.* (*lafzī.*)

LITTLE—Give me a little, I don't ask for much.—*ba man kudre bi-dih, bisiyār na mī-khwāham.*

LIVELY—He is of a lively disposition.—*o khūsh ṭab' ast.*

LIVE—I shall respect him as long as I live.—*tā ān ki zinda am (o-rā 'izzat) khwāham kard.* (*ikrām-i-o; ta'zīm-i-o.*)

LOAD—He told me to load the boat with indigo.—*o ba man guft ki man kishti-rū (az nūl pur) bi-kunam.* (*ba nūl pur bār.*)

LOADED—Is this gun loaded?—*āyā īn tufang pur ast?*

LOADSTONE—Do you know the virtue of the loadstone?—
khāssiyat-i-(sang-i-maknātīs) mī-dāned? (*āhan-rubū*.)

LOAN—May I beg the loan of this book?—*az rāh-i-mihr-bānī īn kitāb-rā ba man ('āriyat) khwāhed dād.* (*ta'ār-rufan; 'āriyatān; amānatān*.)

LOAVES—Tell the baker to give three loaves.—*ba nān-par hukm bi-dih ki o si nān bi-dihad.*

LOCK—There is no lock to your box.—*sandūk-i-shumā(-rā kufl nīst).* (*kufl na dārad; be kufl ast.*)

LODGE—Where shall we lodge to-night?—*imshab kujā (manzil bi-dārem)?* (*pā, īn bi-shavem; shab ba sar biyāwarem; bi-guzrānem; mutawakkif bi-shavem; sukūnat bi-pazīrem; mutamakkin bi-shavem.*)

LOFTY—These rooms are very lofty.—*īn hujrahā bisiyār (buland) and.* (*rafi'.*)

LOITER—Why do you thus loiter away your time?—*shumā chīrā īn chunīn ṭaur aukāt-i-khud-rā dar ghafūt zū'i mī-kuned?* Or, *shumā chīrā īn chunīn ṭaur aiyām-i-khud-rā (ba bād) mī-dihed?* (*muft az dast.*)

LONG—How long is this piece of cloth?—*īn pārcha, e jāma chi kadar (ṭawīl ast).* (*darāz ast; tūl or ṭawālat dārad.*)

LONG—How long shall you remain there?—*tū ba chand roz ān jā khwāhed mānd?*

LOOK—Let me look through your spying-glass.—*bi-guzār ki man ba dūrbīn-i-shumā bi-bīnam.*

LOOKING-GLASS—When you go to Shīrāz buy me a looking-glass.—*wākte ki ba shīrāz bi-rared yak (ā, ina) uz barā, e man bi-khared.* (*sajanjal.*)

LOOSE—Try if you can loose (untie) this knot.—*koshish bi-kuned ki shumā īn gira-rā (wā) kardan bi-tawāned.* (*hall; bāz.*)

LOOSE—The joints of this chair are very loose.—*bandhā, e īn kursī bisiyār (sust) shuda and.* (*hazz; shull.*)

LOSE—Take care you don't lose the knife I gave you.—

kārde ki man ba shumā dādam khabar-dār ān-rā gum na kuned.

Loss—He has met with great loss.—*o-rā bisiyār khisārat rasīda ast.* Or, *nuksān-i-firāwān bar o* (*uftāda*) *ast.* (*'ariz gashta*; *'ā{id gardīda*; *wāki'i shuda*; *wārid shuda*; *rasīda*.)

Lost—He lost his way in coming from the city.—*wakte ki az shahr bāz mī-āmad rāh gum kard.*

Lots—I purchased five lots at to-day's sale.—*ba harrāj-i-imroz panj 'adad-i-ashiyā kharīdam.*

Lots—They cast lots; the lot fell on him.—*kur'a afgand-and ba nām-ash kur'a* (*uftād*). (*bar āmad*.)

LOTUS—This is the flower of the lotus.—*īn gul-i-nīlūfar ast.*

LOVE—They have no love for each other.—*eshān bāham (muhabbat) na dārand.* (*muwaddat*; *ulfat*; *unsiyat*; *mu-ānasat*; *khullat*.)

Low—This is a very low room.—*īn hujra khaitī* (*past*) *ast.* (*farūd*; *nā-buland*.)

Low—The price he asks is very low.—*kīmat-i-bisiyār kam mī-khwāhad.*

LOWER—Lower this bucket into the well.—*dar chāh īn dalw-rā pā, īn bi-kun.*

LUCRATIVE—Theirs is a lucrative employment.—*hār-i-eshān bisiyār (naf') dārad.* (*manfa'at*; *intifa'*; *fā'ida*.)

LUGGAGE—Put this luggage in the boat.—*dar zaurak īn asbāb-rā bi-guzār.*

LUSTY—He is now grown very lusty.—*o bisiyār (farbih) gashta ast.* (*chāk*.)

M.

MACHINE—What is the name of this machine?—*ism-i-īn (śan'at) chīst?* (*ālat*.)

MAD—He was bit by a mad dog.—*o az sag-i-dīwāna gazīda shud.* Or, *sag-i-dīwāna o-rā gazīd*

MADE—He made me write the letter directly.—*o az man fi-l-faur khatt nawisānīd.*

MADE—Having made a pen, he began to write.—*kalam tarūshīda nawishtan (girift).* (*shurū' kard.*)

MAGNIFICENT—These are magnificent apartments.—*īn hujrahā khailī ('ālīshān) and.* (*zū-l-rafa'at.*)

MAID-SERVANTS—He has two maid-servants.—*o dū (mashāta) dārad.* (*band-andāz; zan-naukar.*)

MAKE—Make haste and write the letter.—*zūd bāsh wa īn khatt-rā bi-nawīs.* Or, *īn khatt fi-l-faur bi-nawīs.*

MANAGES—Who manages his affairs?—*kār-i-o ki (mī-kunad)? (ba sar-anjām mī-rasānād.)* Or, *ki tartib-i-muhimāt-i mī-kunad?* Or, *ādā,e kār-ash ba zimma,e kīst?*

MANKIND—We ought to love all mankind.—*mā-rā bāyad ki ba hama insān (dostī) bi-dārem.* (*ulfat; ikhlāṣ; muḥabbat; uns; istinās; muwaddat; yagūnayiyat.*)

MANNER—He spoke to us in this manner.—*badīn (taur) bā mā sukhān guft.* (*namāt; minwāl; ṭarīk; sabil; wajh; dastūr; nahaj; ṭarah.*)

MANURE—This garden needs some manure.—*īn bostān kūl mī-khwāhad.* Or, *īn bāgh ẓarūrat-i-sargīn dārad.* Or, *īn rauza-rā iḥtiyāj-i-sargīn ast.*

MAP—Show me a map of Persia.—*ba man nāksha,e īrān (bi-namā).* (*nishān bi-dih.*)

MARBLE—This floor is paved with marble, and inlaid with turquoise.—*farsh-i-īn khāna (rukhām andākhta shuda ast wa khishthā,e firūza dar ān sākhta).* (*az marmar wa khishthā,e firūza mī-shavad.*)

MARCH—The regiment will march to-morrow.—*fāij farda kūch khwāhad kard.*

MARK—Put a mark on the paper that is yours.—*kāghaze ki az ān-i-shumā ast bar ān nishān bi-kun.*

MARKET—I have been to the market.—*man ba bāzār (būda am).* (*rafta būdam.*)

MARRIAGE—When will his marriage take place?—*shādi,e o kai khwāhad shud?* Or, *munākahāt kai khwāhad kard?*

Or, 'akd-i-nikūh kai khwāhad bast? Or, o zane-rā kai dar 'akd-i-nikūh khwāhad āward? Or, o kai juftekkhwāhad girift? Or, o kai zane khwāhad khwāst?

MASTER—He is a very kind master (meaning, teacher or preceptor).—o bisiyār mihrbān ustāde ast.

MASTER—Is your master (meaning a European gentleman) at home?—āghā,e shumā ba khāna mī-bāshad?

MATE—Call the carpenter and his mate now.—najjār wa (rafīk-ash) bi-goyed ki fi-l-faur bi-āyand. (shāgird-ash; wa ān ādm ki bā o sar o kār bāshad.)

MATERIALS—How can they work without materials?—be sāmān kār chigūna mī-tawānand kard?

MEANS—By what means can you do this?—ba chi tadbīr īn-rā mī-tawāned kard? Or, shumā dar ādā,e īn kār chi dast ras paidā kardan mī-tawāned?

MEAN—I mean to go to Baghdād to-morrow.—farda irāda,e raftan (ba) baghdād dāram. (-i-.)

MEASURE—Measure this cloth.—īn pārcha-rā (bi-paimā). (gaz bi-kun.)

MEASURE—This is a kind of measure.—īn yak kisme ast az (makdār). (paimā,ish; andāza.)

MEET—Meet me at Maulavī Sa'īd's house to-morrow.—farda ba khāna,e maulavī sa'īd (ba man) mulākāt bi-kuned. (marā; bā man.) Or, az barā,e mulākāt (kardan-i-man) farda ba makām-i-mullā sa'īd hāzir bāshed. (-am.)

MEMOIRS—I am reading a book of memoirs.—kitāb-i-tazkirat mī-khwānam.

MEMORANDUM—Make a memorandum of this.—yād-dāsh-i-īn bi-nawīs.

MEMORY—I have a bad memory.—hāfiẓa,e man mukaddar ast. Or, man ṭab'-i-ghabī dāram.

MEND—Tell the carpenter to mend this box.—ba darrūdgār bi-go ki īn sandūk-rā (rārammat) bi-kun. (ta'mīr.)

MERCIFUL—We ought ever to be merciful.—mā-rā bāyad ki hamesha (rahīm bāshem). (mushfīk; shafīk; mutu-rāpham.) Or, mā-rā bāyad ki ba har kas ba (rahīm wa

shafkat wa marhamat suluk bi-namayem). (murumat va futūwat pesh āyem.)

MERCHANDISE—This is an article of merchandise.—*in jins-i-(tijārat) ast.* (dād o sitad; saudāgarī; bai'-ifarokhtan wa kharidān.)

MERCHANT—He is now a merchant in Teheran,—o *dār tahrān* (saudāgare) ast. (tājire; bāzargāne.)

MET—I walked four miles and met no one.—chahār mīl raftam ba hech kas mulākāt na kardam. Or, chahār mīl masāfat kardam ba hech kas mulākī na shudam.

METHOD—What is the best method (mode) of learning a language?—*dar āmokhtan-i-zabān kudām ḥarīk bihtar ast?*

MID-DAY—I did not arrive there till mid-day.—*tā ba wakt-i-nīm-roz ān jā na rasīdam.*

MIDDLE—Shall I put it at the top, or in the middle?—*in-rā bālā bi-guzāram yā darmiyān?*

MIDDLING—This paper is middling.—*in kūghāz mutawassit ast.*

MILD—She is mild in temper.—*ān šāhiba mizāj-i (mulā'im) dārad.* (*halim*.)

MIND—I have considered this in my own mind.—*man dar bāb-i-in dar khāfir-i-khud* (andesha) *karda am.* (*fikr; tajwiz; ta'ammal; tafakkur*.)

MINDED—Had you minded what he said, then it would be well.—*āgar ba ānchi o guft muttafiķ mī-shuded pas bihtar būde.* Or, *agar sukhān-ash kabūl mī-dāshded chi khūsh būde!*

MINES—Lead and copper are dug out of mines.—*surb va mis az (m'adan) kanda mī-shavud.* (*kān*.)

MINUTE—I shall return in one minute.—*dur yak dākika bāz khwāham āmad.* Or, *dar ṭurfatu-l-'ain murāja'ut khwāham kard.*

MIRTH—They are full of mirth.—*eshān az khūshī dar jāma na mī-gunjand.*

MISCHIEF—They are always in mischief.—*eshān hamesha mīzī and.*

MISERABLE—The wicked man is always miserable.—*ādam-i-bad hamesha* (*dardmand*) *mī-mānād*. (*munnaghis*; *manhūs*; *zalil*; *shikasta-hāl muṣṭarib*; *muntashirr*.)

MISERS—Misers never think they have enough.—*dīda,e ahl-i-ṭama'* *ba nīmat-i-dunyā pur na mī-shavad*. Or, *ḥarīṣān ba jahāne gursina and*. Or, *dīda,e tang-i-ḥarīṣān nīmat-i-dunyā pur na mī-kunad*.

MISERY—They live in great misery.—*eshān dar hālat-i-(kharābī) guzrān mī-kunand*. (*miskīnī*; *'usrat*; *maskanat*; *zillat*; *shikastu-hālī*.)

MISFORTUNE—He has met with a great misfortune.—*bar o kam bakhtī,e' azīm uftāda ast*. Or, *bar o qafut-i-buzurg rū,e dāda ast*. Or, *ba anwā'i-fitnahā multula gardīda ast*. Or, *zamāna o-rā hadaf-i-tīr-i-balā sūkhīta ast*. Or, *zamāna sang-i-muṣībat az manjanīk-i-balā bar sar-ash zada ast*.

MISLED—I was grievously misled by following your advice.—*az pazīraftan-i-naṣīḥat-i-shumā khāṭūc sakht khurdam*. Or, *az kabūl kardan-i-mushwarut-i-shumā khālit fareb khurdam*.

MISMANAGEMENT—This is owing to your mismanagement.—*az be tadbīrī,e shumā īn chunīn kār wāki' shud*. Or, *az be intīzāmī,e shumā īn ba zuhūr āmada ast*. Or, *az mubāsharat-i-nā khair-i-shumā īn ittifāk uftāda ast*.

MISSPEND—We ought not to misspend our time.—*wakt-i-khud-rā* (*zū,i' kardan*) *munāsib nīst*. (*be fū,ida az dast dādan*.)

MISRECKONED—I suppose you have misreckoned these rupees; count them again.—(*mazinna dāram ki shumā dar shimurdan-i-īn rūpiyahā ghalaṭ*) *karda ed*; *bāz bi-shimāred*. (*gumān dāram ki dar ta'dād-i-īn mubloghān sahw*.)

MISREPRESENTED—He has much misrepresented the matter.—*o īn mukaddama-rā bar (khilāf wā) namūda ast*. (*ghair hākk nakl munkalib*; *nā-rāst*; *mahākat*; *'aks zāhir*.)

MISSSED—They fired several times at a leopard, but missed

it.—*ba palang chand bār tufang* (*khālī kardand*), ammā *khaṭā kardand*. (sar kardand; zadand.)

MISSED—I missed him on the road.—*man dar rāh zāhī shudam, o-rā na dīdam*. Or, *sahwan nazar-i-man bar o nayuftād*.

MISTAKE—You mistake my meaning.—*shumā matlab-i-marā ghalaṭ mī-dāned*. Or, *ba khāṭir-i-shumā ma'nī, maksad-i-man na mī-āyad*. Or, *shumā ba magħż-i-muddā, e man na mī-rased*. Or, *ba matlab-am ghalaṭ mī-kuned*.

MISTRUST—We should not mistrust without cause.—*be sabab az hech kas* (be 'itibār) *shudan munāsib nīst*. (bad-i-tikād; bad-gumān; dar shubha; dar shakk.)

MIX—Mix these together.—*īn har dū-rā bāham* (*bijāmez*, (*makhluṭ*, or *takhlit*, or *dākhil*, or *jam'* bi-kun; *khisān*.)

MOCK—It is improper to mock any one.—*bar hech kas (nakl) kardan munāsib nīst*. (*tamaskhur*; *ta'na*; *istihzā*; *mazūk*; *maskhara*; *istikhra*; *maza*; *khanda-rish*; *mazak*; *taghwit*.)

MODEST—He is of a modest disposition.—*o mizāj-i-sharm-āgīn dārad*. Or, *tab'-i-ān shakhṣ mahjūb ast*. Or, *(sharm-rū)* ast. (*sāhib-i-haiyā*; *khāshi'*.)

MOLEST—They molest us very much.—*eshān mārā* (*tash-wish-i-'azīm mī-dihand*.) (*dikk* or *mushauwash* or *azār mī-kunand*; *taklif* or *taṣdī* mī-dihand.) Or, *eshān bar hāl-i-mā ta'arruz mī-kunand*. Or, *eshān muta'arriż-i-hāl-i-mā mī-shavand*.

MONEY—I shall receive the money after one month.—(*ba'd az inkīzā, e yak māh*) *pūl ba dast-i-man khwāhad rasid*. (*wakte ki yak māh munķazi khwāhad shud*.)

MOON—The moon has not yet risen.—*tā hanoz māhtāb bar na khāsta* ast. [full moon, *badr*; *māh-i-chuhār dāh*; new moon, *māh-i-nau*; *hilāl*; *kurra, e māh*; *awwal-i-māh*.]

MOTION—The motion of this wheel is very quick.—(*hara-kat*¹-i-īn (*charkh*)² *bisiyār zūd* ast. ¹(*gardish*; *jumbish*; *taħwīt*; *inkirāz*; *taħarruk*; *daur*). ²(*'ujlat*.)

MOTIVE—What is your motive for doing this?—*chi* (*bā'is ast*) *ki īn kār mī-kuned?* (maṭlab or *wajh* or *muddā* or *dā'iyat dāred*.)

MOUNTAIN—Have you seen the *Himālaya* mountain?—*āyā koh-i-himālaya mushāhida karda ed?*

_MOUNTED—Having mounted his horse, he rode off.—*bar asp-i-khud sawār shud, wa bar tākht.*

MOURNS—The whole country mourns his loss.—*ba mātam-i-marg-ash ahl-i-tamām mulk siyāh mī-poshand.* Or, *az murdan-ash ahl-i-tamām mulk* (*maghmūm*) *shuda and.* (*mātam zada*.)

MUDGY—Why do you bathe in muddy water?—*chirā dar āb-i-(mukaddar) ghusl mī-kuned?* (*tīra*; *mutakaddar*; *mulawwas*.)

MULE—I have bought a mule for 200 rupees.—*kātire* (*dū sad rūpiya-rā*) *kharida am.* (*ba dū sad rūpiya*.)

MURDERED—He was murdered by robbers.—*o az dast-i-duzdān* (*kushta shud*). (*ba katl rasid*; *munkail*, or *kutil*, or *maktūl shud*.)

MURMURING—They are always murmuring.—*eshān hameshu* (*shikāyat*) *mī-kunand.* (*gila*; *wa'wu't*.) Or, *eshān dā, imu-l-aukāt marmar mī-zanand.*

MUSIC—Are you fond of music?—*āyā mushtāk ba* (*sarod*) *mī-bāshed?* (*tashaiyud*; *samā'*; *tarranum*; *malāhī*.) Or, *āyā* (*naghma-rā pasand*) *mī-dāred?* (*ilm-i-mūsiki-rā dost*.)*

MUTE—I spoke several times, but still they continued mute.—*man chand bār guftam, ammā* (*khāmosh*) *mānd-and.* (*sūkit*; *sūkin*.)

* Kettledrum, *nakkāra*.

Bell, *jaras*.

Four-stringed instrument,
rabāb.

Trumpet, *karnā'e*; *karnā*;
sarnā; *būk*; *sūr*.

Harp, *chang*; *barbat*.

Guitar, *sitar*.

Flute, *nai*.

MUTUAL—This will be for our mutual benefit.—*in* (*fā, ida, tarafain*) *khvāhad būd*. (*mufid-i-jānibain*.)

N.

NAKED—In parts of Persia little children are accustomed to go naked.—*dar ba'ze nāwāhī*, *e fūrs tīflagān* (*ba gashtan dar hālat-i-barhanagi mu'tād and*). (*'ādat-i-gashtan dar hālat-i-'uryat dārad; 'uryān mī-bāshand*.)

NAME—This vessel's name is the Zuleika.—*ism-i-in jahāz zulaikhā ast*. Or, *in jahāz zulaikhā nām dārad*. Or, *badīn jahāz zulaikhā nām dāda and*. Or, *in jahāz musamma ba ism-i-zulaikhā ast*. Or, *in jahāz ba zulaikhā mausūm gashlā ast*.

NATION—All the people of this nation speak his praise.—*har kaum-i-in mūlk ta'rīf-i-o mī-kunund*. Or, *sair-i-'awāmmu-n-nās-i-in balād khutba, e tāhsīn ba nām-ash mī-khvānand*.

NATURE—The tiger is fierce by nature.—*sher az* (*arisht*)¹ (*muhibb*)² *ast*. ¹(*zāt, jibillat*.) ²(*tund-mizāj; shadīd*.)

NAUGHTY—She is a naughty girl.—*ān dukhtaruk* (*sharīr ast*). (*shokh-chashm*.)

NAVIGATION—Have you learnt navigation?—*shumā mallāhi (āmokhta ed)*? (*yād girifta ed*.)

NECESSARY—It is not anyways necessary that you should go there.—*ba hech wajh* (*zarūr nīst*) *ki shumā ān jā bi-raved*. (*lāzim or wājib nayāyad*.)

NEED—I have need of your assistance.—*ba madad-i-shumā (muhtāj) hastam*. (*hājjat or iktiyāj dāram*.) Or, *marū īndād-i-shumā zarūr ast*.

NEEDFUL—It is absolutely needful that I should go.—*iqtiyāj mahz ast ki man ān jā bi-ravam*. Or, *raftan-i-man az jumla, e zarūriyāt ast*.

NEGLECT—This is owing to your neglect.—*az ihmāl-i-shumā īn ba zūhūr īmada ast*. Or, *az tagħaż-żiġi-i-shumā īn wāki' shuda ast*. Or, *az be-kħabarī, e shumā īn ba wukū' rasūda ast*. Or, *az (taħbiwun)-i-shumā īn ba man-*

saba'e shuhūd āmada ast. (*ghaflat; musāhilat; musāmahat; tasāhil.*)

NEGLEDIGENT—They are idle and negligent.—*eshān* (*sust wa ghāfil*) and. (*battūl wa kāhil; bāṭil wa muhmul; mu'attal wa musāhil.*) Or, *eshān sustī wa ghuflat mī-(warzand).* (*kunand.*)

NEIGHBOUR—He is a neighbour of mine.—*o (ham-sūya), e man ast.* (*jār; jū,ir; ham-dīwār; ham-juwār.* Or, *o (muttaṣil)-i-khāna,e man mutawakkif ast.* (*karib.*))

NEIGHBOURHOOD—He lives in this neighbourhood.—*o dar īn hamsāyagī (sukūnat) dārad.* (*maskan.*) Or, *o dur īn kurb (mukūm) ast.* (*sākin; mutawakkif; sukūnat-pazīr.*)

NEXT—We will go there next month.—*mā māh-i-āyanda ān jā khwāham raft.*

NIB—I have broken the nib of my pen.—(*zabān)-i-kalam-i-khud shikasta am.* (*nok; sur; fāk; nesh; dam.*)

NIPPED—I nipped my fingers with the pincers.—*an-gushthā,e khud-rū ba minkāsh afshurdam.*

NOISE—I cannot bear so much noise.—*man tākat-i-īn chunīn ghaughā na mī-tawānam dāward.* Or, *man taḥammul-i-chunīn (mashghala) na mī-tawānam kard.* (*shaghf; ghalghala; shor wa ghul; ghulghul.*) Or, *īn chunīn ghul-ghadar-rā mutahamil na mī-tawānam shud.*

NONSENSE—What they say is all nonsense.—*ānchi mī-goyand hama (wāhiyāt) ast.* (*yāwa-go,ī; behūda-go,ī.*) Or, *eshān sukhān-i-ikhtilāt mī-goyand.*

NONSUITED—The plaintiff was nonsuited.—*mukaddama, muddā'i (khārij) shud.* (*nā manzūr.*)

NOTHING—He asked, but I gave him nothing.—*o khwāst wa lekin pashīze na dīdam.*

NUMB—My fingers are numb with cold.—*az sarmā an-gushthā,e man (khushk) shuda and.* (*ghair-i-hiss wa jumbish.*)

NUMBER—What number of persons were present?—*chand nafar hāzir būdand?*

NUMEROUS—There are numerous errors in your writing.—
dar nawishta,e shumā bisiyār ghalathā and.

NURSE—They took with them their little child and its
 nurse.—*eshān tīfl-i-kūchak-i-khud bā ma' dāya ham-rāh-i
 khud-i-shān burdand.*

NURTURED—He was delicately nurtured.—*o mutana'im
 būd wa sāya parwarda.* Or, *dar nīmat wa rāhat wa
 āsā,ish aukāt guzrāntid.*

O.

OARS—How can the boatmen row without oars?—
*baghair az (halīsahā)¹ chigūna (halīsa-zanān)² kashidān
 mī-tawānānd?* ¹(*khāda*; *jafdāk*; *majzūf*; *mīkāf*).
²(*mallāhān*.)

OATH—In a court it is usual for witnesses to take an oath.
*ma'mūl ast ki gawāhān hasbu-l-kānūn dar 'adālat kasam
 bi-khurānd.* Or, *dar 'adālat hasbu-l-mā'mūl shāhidān
 saugand mī-khurānd.*

OBEDIENCE—You should pay obedience to his orders.—
munāsib ast ki (mutāba'at)-i-hukm-i-o bi-kuned. (*itā'at*;
tā'at; *mutāwa'at*; *inkiyād*.) Or, *munāsib ast ki shumā
 (mutī')-i-hukm-i-o bi-bāshed.* (*farmān-bardār*; *mutābi'*;
tābi'.) Or, *wājib ast ki shumā bar khatt-i-farmān-ash
 sar-i-khud bi-nihed.*

OBEIENT—Good children are obedient to their parents and
 obliging to every one.—*farzandān-i-arjimand tābi'-i-wāli-
 dain-i-khud wa ba hama kas (mutawāzi')* *mī-bāshand.*
(nawāzish-numā; *khalik*; *adab wa azurm-numā*.)

OBEY—I must obey his orders.—*marā bāyad ki hukm-ash
 ba jābiyāram.* Or, *marā bāyad ki ('ubūdiyat)-i-hukm-i-o
 bi-kunam.** (*tā'at*.)

OBJECT—What was the object of your going there?—
gharaz-i-raftan-i-shumā dar ān jā chi būd?

* '*'ubūdiyat* is used to express obedience to God.

OBLIGE—You should try to oblige your master.—*bāyad ki dar* (*rażāmandī*), *e īkā, e khud koshish bi-kuned.* (*khūsh-nūdī*.) Or, *bāyad ki şāhib-i-khud-rā khūsh bi-kuned* (*masrūr*; *khīshnūd*.)

OBSCURE—These words are obscure.—*īn alfāz* (*mughlak*) and. (*mu'amma*; *ghalk*.)

OBSOLETE—This term has become obsolete.—*īn istilāh ilhāl* (*matrūk*) ast. (*mansūkh*; *muhamal*; *mu'attal*; *bilā isī'māl*.)

OBSTACLE—This is an obstacle to my learning.—*īn (māni')-i-ta'līm-i-man* ast. (*muta'arriz*; *mawāni'*; *sadd*; *mu-zūhim*; *mumāni'*.)

OBSTINATE—They are obstinate in their opinions.—*eshān dar rā, e khud bisiyār* (*khud-sar*) and. (*sar-kash*; *muta-assab*; *khud-pasand*; *mu'anid*; *mutamarrid*, *gardan kash*.)

OCASION—There was no occasion for your coming.—*āmadan-i-shumā dar īn jā darkār na būd.*

OCASIONED—He has occasioned his parents trouble.—*o sabab-i-ranj-i-wālidain-i-khud gardīd.* Or, *o ba pīdar o mādar-i-khud* (*taşdī'*) *dāda* ast. (*zuḥmat*; *iztirāb*; *taklīf*.)

OCCUPIED—After another month, I shall have occupied this house twenty years.—*ba'd az itmām-i-māh-i-dīgar bīst sāl kāmil khwāhad shud ki dar īn khāna tawakkuf warzīda am.*

OCCURRED—I don't remember this ever to have occurred before.—(*dar yād-i-man na mī-āyad*) *ki īn chunīn amr pesh az īn ittifāk uftād.* (*yād na dāram*.)

OCCURRENCE—This is a very remarkable occurrence.—*īn amre bisiyār* (*'ajib*) *ast.* (*gharīb*; *nādir*; *ta'ajjubnāk*; *muta'ajjib*.)

ODD—This is a very odd kind of expression.—*īn kalāme-'ajib* *ast.*

OFFENCE—What offence have I committed?—*chi jurm az man ba wujūd āmada* *ast?* Or, *chi takṣīr az wujūd-i-man sar bar zada* *ast?* Or, *ba chi ma'sī mubtala gardida* *am?* Or, *chi khatā az man sādir shuda* *ast?*

OFFENDING—I cannot think of thus offending him.—*man na mī-khwāham ki o-rā īn chunīn (nā-khūsh) sāzam, (ranja-khātir; dil-āzurda; taghyīz.)* Or, *marā pasand nīst ki mūjib-i-āzār-i-khātir-ash shavam.*

OFFERED—Had I known this before, I should have offered you my services.—*agar kabl az īn īn amr-rā mī-dānistam barā,e imdād-i-shumā hāzir būdame.*

OFFICE—I am going to Mr. ____'s office.—*ba daftār khāna,e fulān ṣāhib mī-rāvam.*

OFFICER—He is a European officer.—*o sarhānge az ahl-i-farang ast.* [Civil officer, 'uhda-dār; manṣab-dār; 'amal-dār; military officer, sipah-sālār; sardār.]

OLD—Once upon a time an old man and an old woman went to the forest to gather sticks.—*bāre az barā,e jam' kardan-i-hezum pīr-marde wa pīr-zane dar besha raftand.* [Old man, *fartūt*; *mard-i-kuhn-sāl*; *mard-i-sāl-khyrda*; old woman, *fartūta*; *'ajūr*; *zan-i-kuhn-sāl*; *zan-i-sāl-khyrda*.]

OMISSION—There is some omission in copying.—*dar nakl kardan-i-īn chīze mānda ast.* Or, *dar sawād kardan-i-īn chīze (faro guzāsh) shuda ast.* (*tark*; *imhāl karda*)

OMITTED—I omitted to mention that.—*man farāmosh kardam ki īn sukhān bi-goyam.*

OMNIPOTENT—God is omnipotent and omnipresent.—*khudā (kādir wa har jā hāzir) ast.* (*kirdagār wa dar hama gāh*.)

OPERATE—How does this medicine operate?—*īn dārū chīgūna (aśār mī-kunad)?* (*tāśīr mī-kunad*; *aśār or tāśīr dārad.*)

OPINION—What opinion do you form on this subject?—*ba nazdīk-i-shumā dar bāb-i-īn chi maşlahat mī-bāshad?* Or, *dar bāb-i-īn chi (kiyās mī-kuned)?* (*rā,e mī-dāred*.) Or, *dar tarāzū,e 'akl-i-shumā īn amr chi vazn dārad?*

OPPOSITE—His house is opposite to mine.—*mākām-ash (mukābil)-i-khāna,e man ast.* (*muhāzī; rū-ba-rū; mu-rāzī; mutakābil.*)

OPPOSITION—He has met with much opposition.—*bādo mulkhālifat-i-bisīyār (rū,e dāda) ast.* (*rukh namūda*

'ū.id shuda ; ba zulhūr āmada.) Or, bisiyār mardumān bado (ta'arruz) karda and. (ikhtilaf; ta'arruz : khilaf.)

ORANGES—I have brought some oranges.—man kadre narangi (āwarda am). (kharīda āwarda am.)

ORATOR—He is celebrated as an orator.—o faṣīḥe mashhūr ast. Or, o sukhān-pardāze-ma'rūf ast.

ORDER—This is an order for a hundred rupīs.—īn barūtē ast az ṣad rūpiya. Or, īn ṣad rūpiya-rā kāghaze-zar ast.

ORDER—This school is without order.—īn maktab be-(tartīl) ast. (intizām ; rabt o zabit.)

ORDERED—I have ordered the goods to be got ready.—man dar bāb-i-(amāda) kardan-i-ajnās hukm karda am. (mu-haiyā ; taiyār ; musta'id.)

ORIENTAL—He was well versed in oriental literature.—az 'ilm-i-mashriki khüb wakif būd.

ORIGIN—Do you know the origin of this saying?—(asl)-i-īn kalima mī-dāned? (manshā ; bunyād ; mabdā.)

ORIGINAL—This is not the original writing.—īn tahrīr (aslī) nīst. (aslī ; 'ainī.) Or, īn asl nīst, sawād ast.

ORNAMENTS—They wear different kinds of ornaments.—eshān (zewarhā), e kism ba kism mī-poshand. (hulīhā ; ḥarāzhā.) Or, eshān pīrāya, e ḥarāḥ ba ḥarāḥ (dar bar) mī-kunand. (bar badan.)

ORPHANS—These children are orphans—īn atfāl yatīm and (fatherless and motherless). Or, īn furzandān yasīr and (motherless only).

OVERCOME—We cannot overcome the enemy.—mā bar dushman (ghālib shudan) na mī-tawānem. (ghālib āmadan ; dastyāftan.) Or, mā (bar dushman ghaliba) na mī-tawānem kard. (dushman-rā maghlūb or fāth.)

OVERFLOWED—The river has overflowed its banks.—āb-i-nahr (az kināra bālā) āmada ast. (ba tughyān ; ba sailāb.) Or, āb-i-daryā sail-rāwān būda ast.

OVERLOOK—It is better that you overlook his offence.—īn bihtar ast ki (az khatā, e o chashm-poshī bi-farmāyed). (az takshīr-ash dar guzared ; zumbash bi-bakhshed ; kusūr-i-o-rā mu'āf bi-kuned.)

OVERSET—A sudden gust of wind overset the boat.—*yak bārgī ṭapāncha, e bād safīna-rā bar gardānūd*. Or, *yak-ā-yak naṣḥat-i-bād kishtī-rā (wāzh-gūn) kard*. (*nigūn; munḳalib; wāzh-gūna*.)

OXEN—Whose oxen are these?—*īn muwāshīyān az ān-i-kist?*

P.

PACKET—I have received a packet from Isfahan.—*az isfahān ba chāparī kharīṭa, e khutūṭ (ba dast-i-man rasīda ast)*. (*yāfta am.*)

PAGE—In what page of the book does the word occur?—*dar kudām ṣafha, e kitāb īn lafz (mī-āyad)? (wāki' mī-shavad.)*

PAINT—Where did you get this paint?—*āyā az kujā īn rang (gīr)-i-shumā īmad?* (*ba dast.*)

PAINTER—In former times, there lived in China a celebrated painter, by name Mānī.—*dar zamān-i-salf nakkāshe-mash-hūr dar mulk-i-chīn būd ba nām mānī*. Or, *dar zamān-i-sābīk (musauwīre) mā'rūf dar diyār-i-chīn sukūnat dāshkti nām-ash mānī būd*. (*sūrat-gare; nakkash-pardāze; timsūl-gare.*)

PALE—He became pale through fear (*literally yellow*).—*o az khauf zard shud.*

PAMPHLET—Have you read that pamphlet?—*ān risāla (khwānda ed)? (muṭā'ala karda ed; mulāhiẓa karda ed)*

PANES—There are ten panes of glass in this window.—*dar īn ghurfa dah (fard)-i-shīsha ast.* (*khāna.*)

PARCEL—I have forwarded to him the parcel.—*bado (buḍcha) īrsāl karda am.* (*basta; dasta.*)

PARDON—Sir, I beg your pardon.—*ṣāḥibā marā (mu'āj bi-farmāyed).* (*mu'zūr bi-dāred; 'afw bi-kuned; bi-yāmurzed.**) Or, *ṣāḥibā ṭalib-i-maghfirat-i-shumā hastam*. Or, *ṣāḥibā jā, e ma'zarat marā bi-dihed*. Or, *ṣāḥibā az*

* *āmurzidān* applies to seeking for forgiveness from God only.

taksam-i-mā maza dar guzared. Or, *ai şahib bar man bi-bakhshed.* Or, *şahibā ('uzram bi-nihed).* (*marā bahil bi-kuned; marā bihil bi-kuned.*)

PARENTS—He said that his parents had given him leave to do so.—*o guft ki wālidain-i-man ijāzat-i-kardan-i-chunin kār dāda būdand.*

PARTAKE—I invited him to partake of some fruit, but he would not.—*man o-rā ba tanāwul kardan-i-kadre mewa da'wat namūdam, wa lekin o (inkār kard).* (*abā or istiknāf* or *kabūl na kard; sar bāz zad.*) Or, *man o-rā ba sharīk shudan-i-ṭā'ām da'wat dādam, wa lekin o i'rāz kard.*

PARTIALITY—We ought not to show partiality in our judgment.—*mārā bāyud ki dar inṣāf (tarafdarī, e kase na kunem).* (*taraf-i-kase na gīrem.*)

PARTICULAR—I find I am mistaken in this particular.—*ba (mafhum)-am mī-rasad ki dar īn nukta ghālat khurda am.* (*fahm.*) Or, *ma'lūm-am mī-shavad ki dar īn dakika sahw karda am.*

PARTNER—He is a partner in the house of Hājī Hassan and Brothers—*o dar jamā'at-i-hājī-hassan wa barādarān (sharīke) ast.* (*mushārik.*)

PARTY—Each of them favours his own party.—*har yak az eshān ṭarafdarī, e farīk-i-khud mī-kunad.* Or, *har yak az eshān hawādār-i-(farīk)-i-khud mī-bāshad.* (*ahl-i-tashāwar.*)

PASS—Have you got a pass for these goods?—*az barā, e īn asbāb (khatt-i-rāh-dārī, e) dāred?* (*rawāna.*)

PASS—This coin does not pass in Persia.—*īn zarb dar īrān (murauwaj) nīst.* (*rawān, rā, ij.*) Or, *īn sikka-rā dar fārs rawāj nīst.*

PASSED—He passed by him.—*bar o guzar hārd.* Or, *az o guzasht.*

PASSED—He passed that way.—*o-rā guzar bar ān rah iftād.*

PASSAGE—A river intercepted their passage.—*nuhre a'zīm bar guzar-i-eshān iftād.* Or, *jū, e āb-i-buzurg bar mamarr-i-eshān padid īmad.*

PASSENGERS—That ship brought many passengers.—*ān*

jahāz bisiyār ma'barān āward. Or, *dar ān jahāz muṣṭāfirān-i-kaṣīr āmadand.*

PASSION—One ought never to be in a passion.—*bāyad ki kase dar (ghaiz) nayāyud.* (*ghuṣṣa*; *khashm*; *tashaddud*; *tagħaiyur*.)

PASSPORT—He has obtained a passport to go to Tabriz.—*az barā,e raftan ba tabrīz (parwāna,e rāhdārī) hāsil karda ast.* (*sunnad-i-rāh-dārī*; *guzar-nāma*; *barūt-i-żimmat*.)

PATH—This path leads to the village.—*bu dih in rāh (sar mī-kashad).* (*sar mī-dihad*; *mī-ravad*.)

PATIENCE—It becomes us to exercise patience in adversity.—*mārū bāyad ki dar muṣīhat (sabr) ikhtiyār bi-namāyem.* (*burdbārī*; *šabūrī*; *shikeb*.) Or, *bāyad ki mā dar-āfat taħammul bi-kunem.*

PATIENT—They are patient and peaceable.—*eshān (sūbir wa mulā'im) and.* (*salim wa halim*; *muħtamil wa salūħ-andesh*.)

PATRONIZES—He patronizes whatever tends to the welfare of the country.—*dar amre ki mījib-i-bihbūdī,e mulk būda bāshad har chi tamāmtar sā'i mī-kunad.*

PATTERN—You must give me a pattern to work by.—*bāyad ki ba man yak (namūna,e) bi-dihed ki badān kār bi-kunam.* (*inmūdaje*.)

PAUSE—In reading, you ought to pause where there is a stop.—*bāyad ki dar khwāndan (wukf)-rū nigāh bi-dāred.* (*jāsukūt*.)

PAY—I have had a month's pay beforehand.—*man muwaġib-i-yak māh peshgi girifta am.*

PAYS—He is a very just man, he pays all his debts.—*o ādam-i bisiyār (diyānat-dār) ast kurūżat-i-khud-rū adā mī-kunad.* (*munṣif-mizāj*; *i.mān-dār*.)

PECUNIARY—He will have only pecuniary loss.—*nuksān-ash fakat̄ dar naqđ khwāhad shud.*

PEEP—The windows are so small, one can but just peep through them.—*ghurfahā in kadar tang and ki kase fakat̄ janah mī-tawānad zad.* (*janūsh mī-tawānad kard*)

PEEVISH—These children are peevish and perverse.—*īn atfāl (zajūr wa kajrū) and.* (*tez-mizūj wa 'anīd.*)

PENALTY—For doing this you must pay a penalty.—*az kardan-i-in kār shumā-rā (jarimāna), e dādanī khwāhad shud.* (*gharm; gharāmat; muṣādirū.*)

PENKNIFE—Lend me your penknife to cut my pen.—*barā, tarāshīdan-i-kulam-am chākū, e khud 'āriyatān bi-dihed.*

PENSIVE—His turn of mind is pensive.—*dil-ash bi-z-zāt (mutafakkir) ast.* (*muta, ammil; firmand.*)

PERCEIVE—I perceive no error in your composition.—*dur tahrīr-i-shumā hech ghalat (paidā na mī-tuwānum kard) na mī bīnam; na mī-yābam.)*

PERCEPTIBLE—This blemish is not perceptible.—*īn dāgh (ghair-mahsūs ast).* (*nā-āshkār ast; kābil-i-idrāk nīsī.*)

PERFECT—Your work is now perfect.—*ilhul hār-i-shumā (kāmil) ast.* (*ba kamāl rasīda; ba itmām rasīda.*)

PERFECTION—We ought to aim at perfection, though we cannot attain it.—*bāyad ki ba tāhsīl-i-kumāl koshish bikunem agarchi badān na mī-tuwānem rasīd.*

PERFORM—He generally promises, but he does not perform.—*o akṣar wa'da mī-kunad, wa lekin (ba jū na mī-ārad).* (*tamām na mī-kunad; ba itmām na mī-rasānād.*)

PERFUME—The whole apartment was filled with perfume.—*tamām hujra az (khūsh-bo) pūrshud.* (*shamīm; rā, iḥāt; nafīḥ; 'itr; 'abīr.*)

PERFUMED—The house is perfumed by the fragrance of these flowers.—*az shumma, e īn gulhā tamām khāna (mu'ambar) shud.* (*mu'allar; mashmūm; tashmīm; muqīb; muṭaiyab.*)

PERHAPS—Perhaps this news may be true.—*shāyad ki īn khabar rāst bāshad.*

PERMANENT—Is this regulation to be permanent?—*āyā īn (kāida pā, edār) khwāhad mānd?* (*kānūn kāim; ā, īn muhkum; zābta-mustakīm.*)

PERMISSION—I have permission to go for three months.—*ijūzat-i rāstan tā ba si māh yāsta am.*

PERMIT—Bring a permit for these goods.—*ba jihat-i bur dāshtan-i-in asbāb (rauwāna), e biyār?* (*paruwāna; ijāzat-nāma*.)

PERMIT—Will you permit me to walk a little in your garden.—*marā iżn khvāhed dād ki sā'ate dar būgh-i shumā (sair) kunam.* (*tamāsha; tafurrūh; siyāhat*.)

PERPETUAL—There is a perpetual flux and reflux.—*'ala-d-dawām madd o jazr-i-āb-i-bahr ast.*

PERPLEXED—I am much perplexed in this business.—*dar īn mu'āmala bisiyār* (*mutaraddid*) *am.* (*muz̄tarib; parāganda; mushaurish; hairān*.) Or, *dar īn 'umal man dar maṣīk-i-'ukda hastam.*

PERSUASION—I have done this deed through his persuasion.—(*az targhib*)-ash *īn kār karda am.* (*ba taḥrīṣ; ba taḥrīk*.)

PERTINENT—His answers are pertinent.—*javābhā, e o (shāyista)* and. (*sazāwār; muwāfiḳ; mustaujib; munāsib*.)

PETITION—You must make a petition to the merchants.—*bāyad ki saudāgarān-rā ('arż-i-hāl) bi-kuned.* (*'arżdāsh; 'arīza; 'arżī*.)

PHIAL—Have you a phial for the medicine?—*barā, e dārū nigāh dāshtan shisha'e dāred?*

PHRASE—This phrase is very common.—*īn (kalima) bisiyār īmm ast.* (*ibārat; mustalāh; jumla*.)

PHYSIC—I am not fond of taking physic.—*man dārā giriftan (pasand) na dārum.* (*dost.*) Or, *man shā'iķ-i davā khurdan nayam.*

PHYSICIAN—Do you know what physician visits him?—*shi mā mī-dāned kudām ṭabīb mulākāt az barā, e mu'alaja, e o mī-kunad?*

PIECE—Give me a small piece of paper.—*marā (tikka), e kāghaz bi-dih.* (*pāra; reza; kāta'; ruk'at*.)

PIETY—He is a person of great piety.—*o sūhīb-i-(parsā, i)* *ast.* (*karāmat; ittiķā; salāhiyat; takwā*.) Or, *o yake az (sulhā) ast.* (*abrār*.) Or, *ṭarīk-i-ān kas ȝikr wa shukr wa khidmat wa ḥā'at wa iṣār, wa kinā'at wa tauḥīd wa*

tawakkul wa tashīn wa tahammul ast. Or, o bisiyār (*dīn-dār*) ast. (*sāliḥ*; *muttakī*; *zāhid*; *parhezgār*; *mūta-abbid*; *parsā*; *ahl-i-ittikā*; *muwahhid*.) Or, o yakīn dar dil dārad wa wara' dar din wa zuhd dar dunyā wa sharr dar chashm wa bīm dar tan.

PILGRIM—The pilgrim is gone on pilgrimage.—ān hājī ba hājj rafta ast.

PILLARS—His house is ornamented with pillars.—*khāna-ash* ba (*sitūn*) hā arāsta ast. (*rakn*, pl. *arkān*; *'amūd*, pl. *'amā', id.)*

PINCERS—I want a pair of pincers from them.—az eshān yak 'adad-i-minkāsh mī-*khwāham*.

PINNACE—Whose is that pinnace now passing?—ān dūngī, e ki ilhāl rāh mī-ravad az ān-i-kīst?

PIT—I was near falling into a pit.—nazdīk būd ki man dar maghāk biyustam. Or, dar (*ghār*) uftādan-am chīze nu mānda būd. (*hūfrat*.)

PITY—The afflicted should excite our pity.—mārā bāyad ki bar (*muṣībat-zadagān*) rahm biyārem. (ān kasān ki ba dām-i-balā mutbala and.)

PITY—What a pity you did not tell me this!—(*haif* ki ba man *khabar*) na karded. (*afsos* ki ba man *ittilā*, or *mukhbir*.)

PLACE—What is the place called where he lives?—maṣāme ki dar ān jā sukūnat dārad nām-ash chīst?

PLAQUE—The plague of this business is endless.—(*mihnat* wa *mushakkat*)¹-i-īn kār (*intihā* na dārad)². ¹(*zuḥmat*; *taṣdī*; *dikkat*). ²(*lā-intihā* ast.)

PLAIN—This writing is plain and easy to be read.—īn rakam ṣāf ast wa (ba īsānī *khwāndā* mī-shavad). (*baghair* ma'sūr dar *khwāndān* mī-āyad; *tashīlu-l-muṭāla'* a mī-bāshad.)

PLAINTIFF—Who is the plaintiff in this affair?—dar īn mu'āmala muddā'i kīst?

PLAN—Have you seen the plan of the building?—naksha, e 'imārat dīda ed? (*mulūhaza* karda ed.)

PLANE—Smooth this board with a plane.—*īn takhtā-e-rā ba randa (sūf) bi-kun.* (*musattah; tasbih.*)

PLANKS—Are these planks for sale?—*āyā īn takhtahā (farokhtanī) and.* (*māl-i-farokht; jins-i-bai'.*)

PLASTERED—The inside walls are plastered with lime.—*dīwārān andarūn-i-khāna ba khāmir-i-āhal;* (*astarkhār shuda ast.*) (*kāh-gil shuda ast; andā, idā and.*)

PLAY—We have now no time to play.—*mārā ilhāl furşat-i-bāzī nīst.* Or, *mā aknūn furşat-i-bāzī na dārem.*

PLEASED—If he had informed me of this before, I should have been better pleased.—*agar o pesh az īn marā khābar mī-dād man ziyādatur (khushnūd) būdame.* (*masrūr; khurram; khūrsand; khush-waqt.*)

PLEDGE—I pledge my word to act in this manner.—('ahd o paimān) *mī-kunam ki īn chunīn khwāham kard.* (*ikrār.*) Or, *ba adā,e īn kār kāul mī-kunam.*

PLENTIFUL—This kind of fruit is plentiful.—*īn kism-i-mera ba kaşrai ast.*

PLough—I have an excellent plough and one pair of oxen.—(*kulba*)^{1,e} *bisiyār khūb (nazd-i-man)*² *ast wa yak juft-i-gāw.* (*shiyār; fadān.*) (*dāram.*)

PLough—When the rains arrive, I shall plough this field.—*wakte ki bārīsh khwāhad shud (bar īn zamīn kulba-rānī) khwāham kard.* (*zamīn-rā tīmār or falāhat or harş or shiyār.*) Or, *ba mausim-i-bārīsh īn zamīn khwāham shiyārid.*

Poet—He is a poet; have you seen his last poem?—*o shā'ire ast shi'r-i-ākhirin-ash (muṭāla'a karda ed.)?* (*ba muṭāla'a īwarda ed.*)

POINT—This needle has no point.—*īn sūzan nok na dārad.* [eye, *sūfār.*]

POINT—She has been at the point of death.—*ān sūhiba karību-l-marg būda ast.* Or, *ān bānū dar hālat-i-nīza' būda ast.* Or, *jān-i-ān khānam ba lab rasīda būd.* Or, *az nafs-i-ān khātūn ramake mānda būd.*

POINTED—Had you asked, I could have pointed out to you

in what manner to act.—*agar az man istifṣār mī-karded man tarkūl i-īn amr ba shumā namūdame.*

POLITENESS—He received us with great politeness.—*o ba man ba (luğf-i-'azīm pesh-āmad).* (*tawāṣu'-i-kaṣīr sulūk kard; akhlāk-i-husna n:ulākī shud.*)

PONY—He rides out every morning on his pony.—*o har subh̄ bar (yābū,e khud sawār) mī-shiavad.* (*markab-i-khurd-i-khud rūkib.*)

POOR—He is now become poor.—*o ilhāl bisiyār (muflis) shud.* (*parāganda,e rozi; maskīn; mustammand; mu-taza'if; muḥtāj; maftūk; muta'attal; tahi-dast; fakīr; be-nawā.*) Or, *o aknūn dar hāllat-i-be-chāraqī uftāda ast.* Or, *o aknūn az pāya,e daulat ba iflās uftāda ast.*

POPULOUS—Shirāz is a very populous city.—*-shīrāz shahre ast bisiyār (ma'mūr).* (*ābād; ābādān.*)

PORTRAIT—I have his portrait in my possession.—*man (taṣwīr-i-rūyash) dūram.* (*shabīh-ash; tuṣwīr-i-tala'at-ash.*)

PPOSSESSED—Had I studied earlier, by this time I might have possessed much learning.—*agar man kabl az īn ta'līm mī-giriftam pas (tarakkī dar 'ilm bisiyār namūdame).* (*mahārat dar 'ilm bisiyār yāftame; dar 'ilm bisiyār māhir shudame; 'ālim shudame.*)

POSSIBILITY—There is no possibility of your getting there to-day.—(*mumkin nīst*) *ki imroz budān jā bi-rused.* (*im-kān na dārad; şūrat na bandad; muhtamāl nīst; iħtimāl na mī-ravad.*)

POST—If the letter goes by to-day's post, you must send it to the post-office now.—*agar mī khwāhed ki khatt-i-shumā ba barīd-i-imroza bi-ravad bāyad ki ilhāl ba barīd-khāna bi-firisted.*

POSTAGE—What will be the postage?—*māhsūl i-khatt-i-barīd chi kadar mī-bāshad?*

POST-MASTER—I have sent word to the post-master.—*ba mukhtār-i-barīd-khāna paighame firistāda am.*

POSTURES—The glare of anger was evident in his postures.—

(āsār)-i-khashm dar harakāt wa sukanāt-ash paidā āmad.
(ātash ; tāb.)

POT—What is there in this earthen pot?—dar īn zarf-i-sifātīn chīst? [metallic, filizzi.]

POVERTY—Though in great poverty she is happy.—agarchī ān zan dar (falākat)-i-shadid uftāda ast khūsh mī-bushad.
(muflisī ; iflās ; fuṣr ; nā-dārī ; tang-dastī ; tahī-dastī.)

POWER—It is beyond my power to understand this.—(ikhtidār)-i-fahmīdan-i-īn na dāram. (kuwat ; tūkat ; takwiyat ; kudrat ; makdūr ; majāl ; istīdād.) Or, az hīṭā,e fahm-am berūn ast ki īn amr-rā bi-fahmam.

PRACTICABLE—What you purpose, I think, is not practicable.—ānchi irāda dāred ba rā,eyam ghair-mumkin ast.

PRACTICE—Whence arose this practice?—az kuju īn ('ādat paidā shud). (rasm bar khāst ; dastūr sar bar āward.)

PRACTITIONER—He is an effective practitioner, and a competent physician.—o jarrāḥ-i-kāmil ast wa ḥabib-i-(hāzik).
(zarij.) Or, o ba zewār-i-jarrāḥī arāsta ast wa ba hūliya,
tabibī pairāsta.

PRaise—We ought not to praise the undeserving.—nā bāyad ki mā (badān-rā madh) bi-kunem. (sharīrān-rā tāhsin wa afriñ wa sitā,ish wa istihsān.) Or, mārā nā bāyad ki bar (shāñīān) zabān-i-ṣanā bi-kushāyem. (fā hishān ; muṣidān ; fāsidān ; fājirān ; bad-mā'ashān ; mudbirān ; fāsiķān.)

PRECARIOUS—Her health is very precarious.—mizāj-i-ān khānam bisiyār (nā-kā,im) ast. (nā-mukarrar ; nā-mustamir ; nā-mustakill ; 'alīl ; be-kiyām ; be-ṣabūt ; ghair-i-mutashābit.)

PRECEPTS—In the book which you gave me are many excellent precepts.—kitābe ki ba man dāded dar ān bisiyār (ahkām)-i-afzal and. (naṣīhat, pl. naṣā'iḥ ; pand ; andarz.)

PREDICT—We cannot predict what will happen on the morrow.—mā pesh na mī-tawānem guft ki farda chi (rū,e khwāhad dād). (khwāhad uftād ; ba zuhūr khwāhad āmad.)

PREDICTION—Your prediction has been fulfilled—pesh-go,ī,e

shumā ba anjām rasīda ast. Or, *khabar-i-ghaib-i-shumā sar anjām yāfta ast.* Or, *ghaib-go,ī,e shumā tamām shuda ast.*

PREFER—I prefer your house to my own.—*man khāna,e shumā az khāna,e khud bihtar mī-dānam.* Or, *man khāna,e shumā-rā bar khāna,e khud (tarjīh mī-dihām). (ikhtiyār mī-kunam; mī-guzīnām.)* Or, *man khāna,e shumā-rā ba khāna,e khud dar khūbī mukaddam mī-dāram.*

PREFERABLE—Which of these two is preferable?—*az in har dū tā kudām pasandīda-tar ast?*

PREJUDICE—We ought to get rid of prejudice.—*mārā bāyad ki (ta'aṣṣub-rā bi-guzārem).* (*az rā,e be dāniš wa ta-fahhūs bi-rahem; az fikr-i-be-khabar wa taftīḥ iḥtirāz bi-kunem.*)

PREMIUM—He received a premium of 100 tūman.—*o yak şad tūmān ba ḥarīk-i-in'ām yāft.*

PREPARING—They are preparing to go to England.—*eshān barā,e raftan-i-wilāyat (taiyāri) mī-kunand.* (*tahāiyat; ta'bīyat.*)

PREPARED—He prepared his speech.—*o pasīch-i-sukhan-i-khud (kard).* (*pardākhāt.*)

PRESCRIPTION—The doctor wrote this prescription.—*ṭabīb in nuskha-rā navisht.*

PRESENCE—He said so in my presence.—*badīn ṭaur (rū-barū,e man) guft.* (*bā wujūd-i-iḥzār-i-man; dar muwājihat-i-man.*)

PRESENT—The Amir of Samarcand sent this elephant to the Governor-General as a present—*amīr-i-samarkand ba ṭaur-i-(tuḥfa) in pīl barā,e farmān-farmā mursil sākht.* (*hadīya; saughāt; pesh-kash.*)

PRESERVED—By your kindness my life was preserved.—*ba 'ināyat-i-shumā jān-an (mahfūz) mānd.* (*ba salāmat; mahruṣ; maṣūn.*)

PRESERVES—Are you fond of preserves?—(*murabba)hā-rā pasand dāred?* (*ma'jūn; angubīna.*)

PRESIDENT—Who is the president of that society?—*kudām*

kas dar ān (majlis mīr-i-majlis) ast ? (anjumān sarvaz, jamāt at ra, īsu-l-majlis.)

PRESUME—I presume, sir, you have lately arrived in this country.—*ai īghā mazinna dāram ki shumā tūza dar īn diyār wārid shuda ed.*

PREVAIL—I could not prevail upon him to remain here longer.—*(o-rā bar īn na tawānistam dāsh) ki dar īn jā ziyāda tawaikkif kūnad. (o-rā tahrīk or targhib or tahrīs na tawānistam kard.)*

PREVALENT—This disorder is at present very prevalent.—*īn marz ilhāl bisiyār (ghālib ast). (mastulī ast; ghāliba dārad.)*

PREVENTED—I thought you might have prevented their going away.—*gumān dāshtam ki : humā eshān-rā uz bar gardidān man' mī-tawānistēd kard.*

PREVIOUS—You went previous to my arrival.—*shumā kabl az āmadan-i-man (rawāna shuded). (rāh gurā shuded; rū ba rāh nihāded.)*

PRICE—What is the price of this? Is that really the market-price (or price-current)?—*kīmat-i-īn shai chīst? īyā fi-l-wāki' nirkh-i-bāzār hāmīn ast?*

PRIDE—We ought to shun pride.—*bāyad ki mā az gharūr (bi-parhezem). (ijtināb or tajannub bī namāyem; iħtirāz bi-kunem.) Or, bāyad ki mā (khayāl-i-far'ūnī) az sar bi-kashem. (kibr; takabbur; nakhwat; 'iżjub; pindar; istighnā, i.)*

PRINCIPAL—Who is the principal in the business?—*dar īn mu'āmala kudām kas (mukħtār ast). (mudāru-l-muhām.)*

PRINTED—The book will shortly be printed.—*kitāb 'an-karīb matbū' khwāhad shud.*

PRIVATE—They held a private conversation.—*eshān sukhān-i-(makħfi) kardand. (ba tanħā, ī; ikħsā; khafī; pinħān.)*

PROBABILITY—Is there a probability of my seeing him?—*īyā (iħtimāl dārad) ki man o rā bi-bñam. (aghlab ast.)*

PROBABLE—That is not at all probable.—*ān bi-l-kull (iħtimāl na dārad). (mutaħammil nist.)*

PROCURE—Where can I procure a boat?—*ājā kishtī az kuja ba gîr-i-man mī-āyad?*

PRODUCE—Those articles are the produce of this country.—*ān ashiyā dar īn mulk paidā mī-shavand.* Or, *ān ajnās paidā, ish-i-īn diyār ast.*

PRODUCES—This garden produces nothing but weeds.—*dar īn bagh hech paidā na mī-shavad magar (kāh o khus). (kāh-i-nākhāra.)*

PROFANE—They use only profane language.—*eshān fukat kalimat-i-behūda mī-goyand.* Or, *ba juz az sukhānān-i (nā-pāk) hech na mī-goyund.* (mutanajjis; nā-shā, ista; palid.)

PROFLIGATE—He became a profligate.—*o (fājir) gardīd. (fāsik; shakī; zūbu'; aubush.)* Or, *o dar lahw o la'b mashghūl shud.* Or, *o fisk o fajūr aghāz (kard).* (nihād.)

PROMISED—I promised to call upon him to-day.—*man (wa'da) kardum ki imroz razd-i-o khwāham raft.* ('ahd: ia ahhud; kaul.)

PROMOTED—By this our happiness will be promoted.—*az īn khūshī, e mā (ziyāda khwāhad shud).* (bartar khwāhad gardīd; khwāhad afzūd; rū ba tarakkī khwāhad nihād 'urūj khwāhad girift; afzūn or buland khwāhad shud.)

PRONE—Man is prone to err.—*ādam mā'il ba khatā ast.* Or, *ādam ma'il ba gunāh dārad.* Or, *insān murakkab az khutā o nisyān ast.*

PRONOUNCE—Let me hear you pronounce this word.—*talaffuz-i-īn lafz (ba man bi-go) ki bi-shinavam.* (pesh-i-man zūhir kun.)

PRONUNCIATION—Is my pronunciation correct?—*āyā talafuz-i-man sahīh ast?*

PROOF—What proof can you give of this?—*chi dalīl dar bāb-i-subūl-i-īn dāred?* Or, *īn-rā ba chi tarīk ba isbāt mī-rasāned?* Or, *misdāk-i-īn dalīl chi dāred?*

PROP—If you take away this prop, the roof may fall.—*agar īn (sitūn)-rā bar khwāhed dāshť sakf khwāhad ustād.* (rūkn; 'umūd.)

PROPAGATED—This doctrine is propagated everywhere.—*in*

masla dar har jā (*murawwaj ast*). (*rawāj dārad*; *ifāza karda shuda ast*; *shā,ī shuda ast*.)

PROPER—Do you conceive this to be proper?—*āyā shumā mī-fahmed ki īn* (*munāsib*) *ast?* (*ba jā*; *halāl*; *durust*.)

PROPORTION—You will have your proportion of profits.—*shumā az manāfi* (*hiṣṣa*),^e *tamām khwāhed yāft*. (*bahra*; *kismat*.)

PROPOSE—I propose that we share the loss between us.—*man mī-goyam ki ānchi nuksān mī-shavad dar ān mā har dū* (*mushtarik em*). (*sharīk mī-bāshem*; *sharākat dārem*.)

PROSECUTE—Will you prosecute him before the judge for his offence?—*barā,e khata*,^e *o shumā bar o ba kāzī nālīsh khwāhed kard?*

PROSPERITY—He is now in great prosperity.—*o dar īn rozhā* (*bakhīr-yāwar*) *dārad*. (*naṣīb-i-kāmil*; *tālī-i-maimūn*; *bakht-i-himāyūn*; *chashm-i-daulat bedār*.)

PROSPEROUS—His affairs are now very prosperous.—*ilhāl umūr-ash rū ba tarakkī mī-nihad*. Or, *ilhāl ba murād-i-khud kām-rān ast*. Or, *aknūn maḥbūb-i-maṭlūb ba o rukh mī-namāyad*. Or, *o ilhāl* (*bakhtiyār*) *ast*. (*nairūmand*, *bahramand*; *bar-khurdār*; *sa'ādatmand*; *farkhanda-fāl*.)

PROSPERS—In whatever he undertakes he prospers.—*ānchi ki mī-kunad*, *dar ān* (*kām-yāb*) *mī-shavad*. (*firūzman*; *fathmand*.)

PROTECT—It is a prince's glory to protect his people.—*fakhr-i-shāh-zāda īn ast ki ra'iyat-i-khud-rā* (*ba hifāzat dārad*). (*hifāzat* or *hirāsat* or *nigāhdāsh* *kunad*.) Or, *jāh o jalāl-i-pādshāh-zāda īn ast ki* (*dar bāb-i-ra'iyat-i-khud ṭarīk-i-muhāfizat mar'i dārad*). (*ba nigāhbāni*,^e *r'āyā,e khud miyān-i-murākibat bi-bandad*.)

PROTECTION—They fled to the king for protection.—*ba nazd-i-shāh barā,e panāh* (*rū ba firār nihādand*). (*dar gurekh-tand*.)

PROUD—They who are proud have little sense.—*kasāne ki maghrūr-and kam 'akl and*. (*gharūr dar sar dārand 'akl kam dārand*.)

PROVE—I can prove this to be true.—*man sābit mī-tawānam*

kard ki īn sahīh ast. Or, *man ba iṣbāl mī-tawānam rasā-nīd ki īn durust ast.*

PROVERB—This is a common proverb.—*īn masale mashhūr ast.*

PROVIDED—Being in service all the time, have you not provided for your family?—*āyā īn kadar-i-'umr dar naukari guzrānīded wa lekin ba jihat-i-'aiyāl wa atfāl-i-khud chīze jam' na karded?*

PROVIDENCE—Providence directs all things.—*ḥukm-i-rizzūk bar hama chīz (jārī) ast.* (*muhīt; dā, ir.*) Or, *parwārdīgār bar hama makhlūkāt ḥukm mī-kunad.*

PROVINCE—This disease affects the whole province.—*īn marż dar tamām diyār (ishtidād dārad).* (*shiddat dārad: muntashir ast; ghalba dārad.*)

PROVISION—Make provision for your journey.—*barā,e safar-i-khud (tosha,e rāh taiyār) bi-kun.* (*zād-i-rāh āmāda.*)

PROVOKE—He does everything he can to provoke me.—*o har kadar ki mī-tawānad marā (ba għuṣṣa mī-ārad).* (*ba kħashm o ba għaiz mī-ārad; ātash-i-kħashm mī-afrozad.*)

PRUDENT—She is a wise and prudent woman.—*ān zan dānā wa dūr-andesh ast.* Or, *ān zan (rā,e munīr) wa fikr-i-dūr-andesh dārad.* (*rā,e sā,ib; 'akl-roshan; rā,e baizā wa 'akl-i-nūrānī.*)

PULL—We must pull the boat along with a rope.—*bāyad ki mā ba rassane kishtī-rā bi-kashem.*

PULSE—Let me feel your pulse.—*nabz-i-khud marā ihsās kardan bi-dihed.* Or, *bi-guzāred ki nabz-i-shumā-rā ihsās bi-namāyam.*

PUNISHED—You may expect to be punished for this.—*nuntazir bāshed ki dar īn amr (ba anwā,e 'azāb wa nikkäl mu'azzab khwāhed gardid).* (*sharbat-i-siyāsut khwāhed chashid.*)

PUPIL—I am reading a dialogue between a pupil and his preceptor.—*su,āl o jawāb ki mā bain-i-ustād wa shāgird bi-wukū' rasid mī-kħpūnam.*

PURCHASED—If I had had sufficient money, I should have purchased the house.—*agar pūl (ba kifuyat mī-dāshtam)*

khāna kharidame. (iktifā mī-kard; kifāyat mī-kard; kāfi mī-shud.)

PURCHASERS—There were few purchasers.—*mushtarīyān bisiyār kam būdand.*

PURIFIED—Can you inform me how the heart may be purified?—*shumā mī-tawāned guft ki chigūna dil pāk mī-tawānad shud?*

PURPOSE—I purpose to consider this subject.—*dar dil-i-khudam* (*kaṣd*)¹ *karda am ki* (*tajwīz*)²-*i-in mukaddama bi-kunam.* ¹(azm; *khiyāl*; nīyat; 'azīmat.) ²(tahkīk; *tajassus*; *taftīsh*; *tafahhūs*.)

PURPOSE—For what purpose do you do this?—*az barā,e chi kār īn-rā mī-sāzed?*

PURSE—He found a purse with five ashrafis in it.—*kīsa,e (panj) ushrafī yāft.* (bā panj.)

PURSUED—Our soldiers pursued the enemy sixty miles.—*'askariyān-i-mā tā ba shaṣt mīl dar* (*pai,e*)¹ *dushman (raftand)*². ¹('akab; *kafā,e*; *ta'akkub*). ²(uftādānd.) Or, *lashkariyān-i-mā tā ba shaṣt mīl* (*ta'akkub*)-*i-dushman kardand.* (*ta'akkub*.)

PURSUIT—Your pursuit of pleasure is fruitless.—(*aish jū,i*)^e *shumā befā,ida ast.* (rāhat-ṭalabī.)

PUT—He put all his savings into the bank.—*hama bakāyā,e khud-rā dar ḥarrāf-khāna* (*amānat guzāsh*). (*amānat kurd*; *wadi'at nihād*; *taudi' sākht*; *īda' kard*.)

Q.

QUALIFICATIONS—He has many good qualifications.—*o (liyākat-i-pasandīda) bisiyār dārad.* (*fazal-i-kamāl*; *īrisāf-i-ahsān*; *ausāf-i-hamūda*; *tausīfāt-i-laiyāb*; *shamā'il-i-neko*; *khiṣālāt-i-khūb*; *sīratḥā,e khūsh*.)

QUALIFIED—Are you qualified to do this work?—*shumā (kābil)-i-adā,e īn kār hasted?* (sazāwār.)

QUALITY—Of what quality is this cloth?—*īn pārcha az kudām kīsm ast?* Or, *īn kirbās kudām nau' dārud?*

QUANTITY—What quantity do you wish for?—*chi* (*kadar*)
mī-khwāhed? (*mikdār*; *andāza*.)

QUARRELS—They appear to be fond of quarrels.—(*ma'lūm*
mī-shavad) *ki mail ba kharkhasha dārand.* (*ba tašauwir*
mī-āyad.)

QUARREL—Why do you quarrel one with another?—(*nīzā*
mā buin-i-yak-dīgar chirā bar pā) *mī-kuned?* (*munākisha*
bāham dīgar chirā.)

QUARTO—Is the work printed in folio, quarto, octavo, or
duodecimo?—*kitābe ba barābar andāza,e safha matbū'*
shuda ast, yā dū warkā, yā chahār warkā, yā si warkū?

QUEEN—The king and queen were both present.—*malik wa*
malika har dū dar ān jā hāzir būdand.

QUENCH—Take some water to quench your thirst.—*ba*
jihat-i-(intīfā,e ātash-i-tushnagī) kadre āb bi-khur. (*dafa'-i*
i'atsh; *minhal-i-i'atsh*.)

QUICK—That vessel came quick.—*ān jahāz ba ('ujlat)-i-*
tamām āmad. (*sur'at*.)

QUICKEN—We must quicken our pace, if we wish to arrive
there this evening.—*ayar dar ān jā imshab rasidan mī-*
khwāhem lāzim ast ki (*gūm ba shitāb bi-nihem*). (*kadam*
ba 'ujlat bi; *kadam ba sur'at bi*; *kadam sust na*; *pā,e*
bati na; *pā,e kund na*.)

QUILL—Give me a quill and a quire of paper.—*yak kalam-*
i-par wa dasta,e kāghaz ba man 'ināyat bi-farmāyed.

QUIT—When do you mean to quit this house?—*irāda,e*
(*khālī kardan-i*)-*īn khāna kai dāred?* (*guzāshṭan-i*
nakl az.)

QUOTATION—This is a quotation from some other book.—
īn muntakhhībe ast az kitābe dīgar. Or, *īn intīkhāb-i*
kitābe dīgar ast.

R.

RAGS—Paper is made of rags.—*kāghaz az (latta)hā sākhīta*
mī-shavad. (*pārcha*; *pīna*; *khirkā*; *khāzfarat*; *pargāla*.)

RAILS—Some of the garden rails are broken.—*kadre hisṣa,e*

bārah-i-bāgh shikasta shuda ast. (*dar bazīn; darā bazīn; hulkus; jaflak; hadūd-i-chūbīn; hudd-i-chūbīn.*)

RAINS—It rains very fast.—*bārūn ba ifrāt mī-bārad.*

RAISINS—Are you fond of raisins?—*ba kishmish (mail dāred)? (mā'il mī-bāshed.)* Or, *kishmish dost dāred?*

RANK—What is his rank in the army?—*dar 'askar kudām 'uhda dārad?*

RAPID—The stream is very rapid in the rainy season.—*dar aiyām-i-bārīsh (sail)-i-nahr tamān sari' ast. (ijrā; rawānagī, e ab.)*

RARE—This is a very rare plant.—*īn nihāle ast bisiyār (shigarf). (ajūba.)*

RASH—He is very rash in his conduct.—*o dar kirdār-i-khud bisiyār (tu'jūl mī-kunad).* (*mutahauwir or shitābunda mī-bāshad.*)

RASCAL—He is a great rascal.—*o yake az ahl-i-fasād-i-'azīm ast.* Or, *o (fāside buzurg) ast.* (*tabāh-kāre buzurg; khabisē rajīm; lawande kabīr; rinde kharāb; khafrake kalān.*)

RATE—At what rate do you buy this cloth?—*ba kudām nīrkh īn pārcha-rā mī-khared?*

RAW—It is not good to eat rice raw.—*birinj-i-khām khur-dan khūb nīst.*

REACH—I cannot reach so high.—*ba īn kadar-i-bulandī na mī-tawānam rasīd.*

READS—He reads eight or ten hours every day.—*har roz hasht yā dah sā'at mī-khwānād.*

READY—Sir, the carriage is ready.—*śāhibā kālis̄ka taiyār ast.*

REAL—This is all real, not show merely.—*īn hama ḥakīkī na mujāzī ast.* Or, *īn hama mā'nawī na śūrī ast.* Or, *īn hama bātīnī na zāhirī ast.* Or, *īn hama az mā'na az śūrat ast.*

REASON—What is the reason you cannot be silent?—*chi subab ast ki (sākit na mī-tawāned shud)? (sukūt or khāmoshī na mī-tawāned warzid.)*

REASONABLE—What you say is reasonable.—ānchi ki mi-goyed (*m'akūl*) ast. (*pasandīda,e 'aķl; mustahsan; shā,ista; nā-mutajāwiz.*)

REBUILT—That house has been rebuilt.—ān *khāna bāz-pas ta'mir karda shuda* ast.

RECEIVED—I received your letter, dated 1st March.—*khatt-i-shumā mu,arrikha ghurra,e māh-i-Mār̄ch ba dast-am rasid.*

RECEIPT—Give me a receipt for the money.—īn *pūl-rā (raside) ba man marhammat bi-farmāyed.* (*kabzu-l-wuṣūl.*)

RECENT—Is this intelligence recent?—īn *khabar (jadīd) ast?* (*nau-khez; nau-paidā; nau-āwarda; nau-rasid.*)

RECIPE—Tell me the recipe for this medicine.—*nuskhā,e īn dawā ba man bi-namā.*

RECKONED—Have you reckoned what these things will come to?—*hisāb karda ed ki (jam')-i-kimat-i-īn ajnās chi kadar khwāhad shud?* (*majmū'a.*)

RECOLLECT—I now recollect what you told me.—ānchi ki shumā ba man gufted ba yād-am mī-āyad. Or, az ānchi gufted (*marā yād mī-āyad*). (*yād mī-dāram; yād mī-ārum; yād-am ast.*)

RECOLLECTION—I have no recollection of his telling me it.—*man yād na dāram ki o īn sūkhan ba man guft.*

RECOMMENDATION—Sir, be pleased to give me a letter of recommendation to that gentleman.—*sāhibū siyārish-nāma,e ba nām-i-fulān āghā ba man 'ināyat bi-farmāyed.*

RECOMPENSE—I desire no recompense for serving you.—az barā,e *khidmat-guzārī,e khud* (*ajar*) na mī-khwāham. (*pādāsh; šilla; 'iwaz; jazā; ta'wīz; muzd; ujrat.*)

RECONCILED—They two are now reconciled.—īn *har dū muttafiķ shuda* and. Or, īn *har dū ba musālihat bāham girā,ida* and. Or, īn *har dū mā bain-i-khud* *şuh o şalāt* *sākhta* and.

RECOVERING—Have you any expectation of recovering your property?—*ummed dāred ki māl-i-khud bāz khwāhed yāft.*

RECTIFY—If there be any mistakes, rectify them.—*agar*

ā rr īn sahwe būda bāshad, (islāh bi-farmāyed). (bar ān kalam-i-islāh bi-kashed.)

REDUCED—I have very much reduced my expenses.—*dar ikhrājat-i-khud khailī (takhfīf) karda am. (tanķis.)* Or, *kharçh-i-khud-rā khailī (maksūr) karda am. (kam; mukhaffīf; kalīl.)*

REFER—To what do these words refer?—*īn (kalimat) dar bāb-i-kudām mī-bāshand?* (*aķwāl; makālāt.*)

REFERENCE—Can you give me a reference to any one?—*shakhse mī-tawāned namūd ki ba shumā (ma'rīfat dāshta) bāshad?* (*wākif būda.*)

REFLECT—The more I reflect upon this circumstance, the more I regret it.—*chandūn ki dar īn muķaddama ghaur mī-kunam ān ķadar ba man ranj ziyādatar mī-rasad.* Or, *har ķadar ki dar īn mu'āmala ta, ammul mī-kunam ān ķadar (ta, assuf-i-beshtar marā dast mī-dihād).* (*ziyādatar nadāmat mī-buram; ziyādatar angusht-i-taħassur ba dān īn mī-gazam.*)

REFRESHED—I feel much refreshed by the air.—*az īn hawā ba man (khailī tāzagi hāsil ast).* (*tarāwut-i-ażīm ba hūşūl-i-man mī-anjāmad; istirāħat-i-wafūr ba man rukħ mī-namāyad.*) Or, *az īn bād tāzagi, e tamām iħsas mī-kunam.*

REFUND—He will be obliged to refund this sum.—*bāz dādanī, e īn pūl bar o wājib khwāhad shud.* Or, *īn ķadar pūl o-rā bāz dādanī khwāhad shud.*

REFUSED—He has refused what advice I offered.—*naṣīħate ki bado dādam (kabūl na kard).* (*na shinuft; radd kard; ba ijābat-ash nayāmad.*)

REGARD—I bear him very great regard.—*man o-rā (ta'zīm)-i-wafūr mī-kunam.* (*takrīm; iħtirām; iżāz; iħtishām; ikrām; hurrat; martabat.*) Or, *man o-rā (mu'azzaz) mī-dāram.* (*muħtarim; muħtashim; mukarrim; mu'zim; mu'azzam.*)

REGARDED—You ought to have regarded my advice.—*ba naṣīħat-i-man (iltifat) kardan ba zimma, e shumā żarūr*

būd. (tawajjuh.) Or, *mashwarat-i-man marī dūshān ba shumā lāzim būd.*

REGIMENT—His regiment is gone to Babylonia.—*fauj-ash va 'irāk rafta ast.*

REGRET—I regret I did not follow your advice.—(*pashe-mānī mī-khuram*) *ki ba maslihat-i-shumā iltifāt na kardam.* (nadāmat or hasrat mī-buram.) Or, *ta.assuf mī-kunam ki ba hasb-i-mashwarat-i-shumā 'amal na kardam.*

REJOICE—I shall rejoice to see him.—*az dīdan-i-o (khūshī marā hāsil khwāhud āmad).* (*khūshnūd khwāham shud ; khurrāmī ba man rū khwāhad dād.*)

REGULATED—These matters need to be regulated.—*ba jihat-i-in mu'āmalāt (intizām) lāzim āyad.* (*inshirām ; naẓm o naṣak.*)

REGULARITY—The business proceeds with regularity.—*in kār ba intizām-i-tamām (mī-shavad).* (*ba 'amal mī-āyad.*)

REMAINING—There is no ready money remaining.—*hech naqd bākī nīst.*

RENEW—I wish to renew the lease of this house.—*kirāya-nūma, e in khāna jadīd murtasim kardan mī-khwāham*
Or, *raḳam-i-kirāya, e in khāna tajdīd kardan mī-khwāham*

RENT—The monthly rent of this house is fifty rupees.—*kirāya, e in khāna (māhwārī) panjāh rūpiya mī-bāshad.* (*az karār-i-mūhe.*)

REPAY—Can you lend me two hundred rupees for two days?
I will repay you in two days.—*āyā shumā mablagh-i-dū ṣad rūpiya ba (muddat)-i-dū roz ba man karz mī-tawāned dād?* *ba'd az 'arṣa, e dū roz adū khwāham kurd.* (*wa'da ; mau'id ; mī'ad ; paimān ; ikrār ; ta'uhhud.*)

REPEAT—I now repeat what I told you before.—*ānchi kabl az in gustam, ilhāl (mukarrar mī-kunam).* (*i'ādat ve takrār mī-kunam ; bāz or ba takrār mī-goyam ; zikr-i-ān sukhān bāz or bāz muzakira mī-kunam.*)

REPENTANCE—Hereafter our repentance will be useless—*dur 'ukba tauba kardan fā'iда nu khwāhad dād.* Or, *dur*

ākhirat (tā,ib shudan) sūde na dārad. (nādim shudan; nadāmat kashidān.)

REPENTED—Had I acted as they advised me, I should have repented of it very much.—agar man ba ḥasbu-l-naṣīḥat-i-eshān 'amal mī-kardam nādim mī-shudam. Or, agar maṣīḥat-i-eshān ba 'amal mī-āwardam, pashemān mī-shudam. Or, agar ba mashwirat-i-eshān iktidā kardame hasrat *khurdame*.

REPETITION—This is a repetition of what was said before—ānchi kabl az īn (tażkara yāfta) ast i-ādat-i-ān īn ast. (*gufta shuda*.)

REPLY—What reply do you make to my question?—ba su'āl-i-man chi jawāb mī-dihed?

REPORT—I have made a report to Mr. — on this.—man ba fulāne ṣāḥib bar īn (i'lām namūda am). (ittilā' or *khabar dāda* am.) Or, man fulāne ṣāḥib-rā dur bāb-i-īn amr (ba 'arz rasānida am). (mutṭali' karda am.)

REPORTED—It is so reported.—īn chunīn dar aṣu'āh uſtāda ast. Or, chunīn ḥarāh īn *khabar ishtihār* yāfta ast. Or, chunīn nau' zābān zad-i-'āmm shuda ast.

REPRESENT—I will represent the subject to him.—man budīn kaifiyat o-rā mutṭali' *khwāham sākht*. Or, man ḥurāt-i-hāl pesh-i-o *khwāham nihād*.

REPROACHED—His conduct was reproached by many.—base bar kirdār-ash (malāmat) kārdand. (mu'ātibat; ta'n; mazammat; taubikh; sarzanish; zajr; 'itāb; ta'annut; malām; ṭanz; iftirā; ta'yūb; tashnī; nikohish; ta'yib.) Or, base bar kirdār-ash ta'na zadand.

REPROOF—Their conduct deserves reproof.—af'āl-i-eshān lā,ik)-i-'itāb ast. (mustaujib; farākhur; shāyār; darkhur; sazāwar.)

REPROVED—He reproved them very sharply.—o bar eshān bāng zad. Or, o badeshān (ba ṣalābut) guft. (sakt; ba durushtī.) Or, o eshān-rā ba khūbī mu'ākhinat kard.

REQUEST—What request did they make?—eshān chi (istida'a) namūdān? (darkhwāst; iddi'a; iktizā; ḥalab.)

REQUEST—I request of you only this one favour.—az shumā fukat̄ īn ('ināyat) mī-khwāham. (rāfat̄; talattuf.)

RESEMBLE—These two very much resemble each other.—īn har dū ba yak-dīgar bisiyār mī-mānand. Or, īn har dū (mushābih),^e yak-dīgar and. (mushtubih; imsāl; misal; mumāsil; mushābih.) Or, īn har dū ba yak-dīgar tushbīh dārand.

RESERVE—You will reserve for me three copies of your book.—si (nuskha,)¹e kitāb-i-khud barā,^e man (nigāh dāred)². ¹(muntāsikh.) ²(yak-taraf bi-nihed.)

RESIDENCE—Is that the place of your residence?—āyā īn (maskīn)-i-shumā ast? (jā,^e tawākuf; jā,^e sukūnat; jā,^e būd o bāsh; jā,^e tamakkun; makūm; makān.)

RESIGNED—He has resigned his former office.—az 'uhda,^e peshīn-i-khud (istighfā girifta) ast. (dast bardār shuda; tark girifta; tark gufta.) Or, manṣab-i-sābiķa-i-khud-rū (tark) karda ast. ('itizāl.)

RESIST—You cannot resist his claim.—da'wā,^e o-rā rudd na mī-tawāned kard. Or, shumā-rā bā da'wā,^e o imkān-i-mukāwamat na tawānad mānd. Or, daf'-i-da'wā,^e o na mī-tawāned kard. Or, muṭāliba,^e o az shumā mundaf' na tawānad shud. Or, bar muṭāliba,^e o i'tirāz na mī-tawānad āward.

RESISTANCE—The enemy fled without resistance.—dushman mukābila nā-karda (gurekht). (firār kard; mafrūr shud; rū ba firār nihād.)

RESOLUTE—They are resolute in their purpose.—eshān bar irūda,^e khud (kāim) and. (mustakīm; mustahkam; maḥkum; ṣābit-kadam; musbit; mutawassik; rāsikh; mustakil.)

RESOLUTION—To do this requires resolution.—dar īn kār (istiklūl-i-mizāj wājib) ast. ('azm-i-muṣammam lāzim; niyat-i-ustuwār ẓarūr; irāda,^e mustakīm lā-bud.)

RESOLVED—I am resolved to do so no more.—kaṣd karda am ki īn chunān bāz na khwāham kard.

RESPECTED—He is everywhere respected.—ba har jā ki mī-ravad (izzat wa hurnut mī-bīnād). (ba khidmat-ash

ikdām mī-namāyand ; ba ikrām-ash pesh mī-āyand ; o-rā takrīm wa ta'zīm wa ikrām mī-namāyand ; o-rā ba 'izzat wa hurmat sulūk mī-namāyand.)

RESPECT—I pay great respect to what he says.—ānchi mi-goyad man o-rā (wakār) mī-diham. (wak'.) Or, man sukhān-i-o-rā (taukīr) mī-kunam. (taukīr.)

REST—I had no rest last night.—dī shab (*khwāb-am na girift*). (yak lahza na *khwābīdam* ; yak dakīka chashm-am barham na *guzārdam* ; dar chashm-am *khwāb* na *gasht* ; *khwābam na burd*.) See SLEEP.

RESTORED—I have restored more than I took away.—har kadar ki giriftam ziyāda az ān (bāz) dādām. (wūpas; pas.)

RESULT—What was the result of your deliberation?—*natiya,e mashwarat-i-shumā chi ḥaur (ba wukū' āmad)*? (ba wukū' anjāmūd ; ba zuhūr āmad ; ba zuhūr paiwast ; sur ba 'arṣa,e shuhūd kashid.)

RESULT—From this measure many benefits will result.—az īn tadbīr manfa'at-i-wafūr (dast *khwāhad dād*). (tahsil or hāsil *khwāhad shud* ; ba huṣūl *khwāhad anjāmūd* ; ba dast *khwāhad uftād*.)

RETAIN—Can you retain this in your memory?—īn-rā ba yād-i-*khud* mī-tawāned dāsh? Or, īn-rā ba madrika,e *khud* ʂabt mī-tawāned kard.

RETIRE—At ten o'clock the company began to retire.—ba sā'at-i-dah mahfil (*barkhwāst*). mubā'idal or tabā'id kard ; bāz gasht.)

RETURN—When do you propose to return.—īrāda,e (murā-ja'at) kai dāred? ('audat ; mu'āwadat.) Or, 'inān-i 'azīmat kai mun'aṭif *khwāhed kard*?

REVISED—I have revised what I had written.—ānchi nawišta būdam bar ān nazar-i-sānī karda am.

REVIVE—Trade is now beginning to revive.—tijārat ilhāl bāz raunaq giriftan aghāz mī-kunad. Or, bāzār-i-tijārat ilhāl bāz garm mī-shavad. Or, saudāgarī aknūn rū ba tarakkī mī-nihad.

REWARDED—The General rewarded the soldiers.—*sipāh-sälär 'askariyän-rä in'äm bakhshid.*

RIBAND—Tie this with a riband.—*in-rä ba (kür) bi-band. (sharbad.)*

RICH—That merchant is very rich.—*än tājir khaili (tawāngar) ast. (ghanī; mustaghnī; mun'im.)* Or, *än saudāgar (ni'mat-i-begirān) dārad. (daulat-i-bekiyās; mäl-i-firāwān.)* Or, *än bayyi' şahib-i-dunyā or khudāwand-i-ni'mat ast.)*

RICHES—What are riches to him who has no heart to make a right use of them?—*az daulat-ash chi fā.ida ki o in chunīn himmat na dārad ki än-rä ba şarf-i-jā,iz kharch namāyad.* Or, *shakhse-rä ki dil-ash ba kharch-i-jā,iz mā'il na būda bāshad, az dunyā chi fā.ida?*

RIDDLE—Can you tell the meaning of this riddle?—(*ma'nī,e in chīstān hall*) *mī-tawāned kurd?* (*'ukda,e mu'amma hall* : *ma'nī,e in mu'amma-rä tashrīh.*)

RIDES—He rides on horseback every morning.—*har roz ba wakt-i-subh bur asp sawār mī-shavad.* Or, *roz-murra 'ala-sabāh (rākib-i-asp) mī-shavad.* (*markub-i-markub.*)

RIDICULE—They ridicule serious counsel.—*bar şalāh-i-nek (tamashkur) mī-kunand.* (*taskhur; istihzā.*)

RING—She has lost her diamond ring.—*än şahiba angushtarī ba nagīn-i-almās-i-khud (gum) karda ast.* (*fikdān.*)

RINGS—The bell rings daily at twelve o'clock.—*har roz ba wakt-i-nof-roz (jaras no wākhta) mī-shavad.* (*zang zada ; darā darā,ida.*)

RIPEN—This fruit is beginning to ripen.—*in mewa ba pukhtan āmada ast.*

RISE—If you wish to be a good scholar, rise early every day.—*agar khwāhish-i-fāzil shudān dāred 'ala-sabāh az (khwāb bedār shaved).* (*bistar-i-khwāb bur khezed.*)

RISEN—The price of indigo has risen lately.—*az 'arsa, kalb kīmat-i-nīl rū bā (afzūnī) nihāda ast.* (*tarakki, izdiyād kasrat; ziyādati.*)

ROARS—The sea roars loudly.—*baḥr mutamawwijs mī-*

shavad. Or, *bahru-l-muhāt* (*mutalātīm mī-shavad.*) (*mu'talij mī-shavad*; *ba ifrāt mī-ghurad.*)

ROBBED—He has been robbed of all his plate.—*hama tasht-i-nukra,e o* (*ba duzdī rafta*) ast. (*duzd burda*; *dast-burd-i-duzd gardīda*; *ba sirkāt rafta*; *duzdīda shuda.*)

ROCK—The ship ran upon a rock, and was lost.—*jahāz ba koh khwārd wa (ghark)* shud. (*pāra-pāra*; *mughrak*; *gharīk*; *mustaghīk*; *dar āb faro*; *shikasta.*)

ROOF—The roof of the house fell in.—(*sakf*)-*i-khāna ba zamīn uftād.* (*bām.*)

ROOTS—Those trees were dug up by the roots.—*āndarakhthā az behk* (*bar āwardū*) *shuda būdand.* (*kanda.*)

ROPE—Make the boat fast with a rope.—*safīnā-rā ba (mikwade) bi-band.* (*rassan*; *habl.*)

RUB—Rub your hands with this leaf.—*dasthā,e khud-rā badīn barg-i-darakht bi-māled.*

RUDDER—The vessel ran upon a sand-bank, and lost her rudder.—*jahāz* (*bar tal-i-reg bar āmad wa sukān-ash shikast.* Or, *jahāz ba tauda,e reg nishast wa (dumbāl)-ash shikast.* (*khalla*; *khalaśa.*))

RUINED—By these deeds he will in the end be ruined.—*—o ākhirul-amr az īn kārhā (tabāh) khwāhad shud.* (*talaf o tārāj*; *khasta-hāl*; *shikasta bāl*; *be sar o sāmān*; *pareshān*; *pā,e māl.*)

RULE—What rule do you observe in study?—*dar ta'līm-i-'ilm-i-khud kudām kāida nigāh dāred?* Or, *dar tadrīs-i-'ilm-i-khud ba kudām dastūr* (*multafit mī-shaved?*) (*illifāt* or *mail* or *tawajjuh mī-kuned*; *mā'il mī-shaved.*)

RULER—God is the ruler of the universe.—*afrīnanda,e jahān hākim-i-jahān* ast. Or, *khālik-i-makhlūkat dāwar-i-kā,ināt* ast. Or, *sāni'i-maṣnū'at farmāndih-i-'ālam* ast. Or, *rabbu-l-ālamāin khusrāu,e ma'jūdāt* ast.

RUN—Run after him and call him back.—*dar ('akab)-ash bi-dawed wa o-rā bāz bi-khwāned.* (*pai*; *kafā,e*)

RUST—This knife is covered with rust—*īn kārd ba zang alūda* ast. Or, *īn chākū-rā mōrčhāna khurda* ast.

S.

SAD—This is indeed a sad misfortune.—*in fi-l-wāki'* (*mušīvat-i'-azīn* ast. (*balyat*; *zillat*.)

SADDLE—He is used to ride without a saddle.—(*ādat-ash ast*) *ki baghair-i-zīn sawār mī-shavad*. (o 'ādat dārad.)

SAFE—I heard of his safe arrival in London.—*man shunī-dam ki dar shahr-i-landan* (*ba khair o'āfiyat*) *wārid shud*. (*ba aman o āmān*; *ba sihhāt*; *ba salamat*; *sūlāman o ghāriman*.)

SAFETY—We may live here in safety.—*dar in jā ba* (*salūmat*) *bi-mānem*. (amn; āmān; ārām; 'āfiyat; amniyat; hifūzat.) Or, *dar in jā ba pā,e karār jāda,e istikāmat bi-paināyem*.

SAIL—This boat has neither mast nor sail.—*in kishtī tīr na dārad na* (*bād-bān*). (*shurā'*; *kalā'a*.)

SAILORS—Sailors visit different parts of the globe.—*mal-lāhān sair-i-mulkhā,e* (*mukhtalif*)-*i-dunyā mī-kunand*. (*mutafarrik*.)

SALARY—His salary is 500 rupees a month.—*muwājib-ash panj ṣad rūpiya ast*. Or, *o mushāhira,e panj ṣad rūpiya dārad*.

SALE—There will be a sale of salt to-morrow.—*fardā harrāj-i-namak khwāhad shud*. Or, *fardā namak ba harrāj farokhta khwāhad shud*.

SALEABLE—These articles are not saleable.—*in ajnās kūbil-i-farokht nayand*.

SAME—Yours and mine are both the same.—*chīz ki az ān-i-man ast wa ān chīz ki az ān-i-shumā ast har dū* (*yak-sān*) *and*. (*ala-s-sawīya*; *mutasāwī*.) Or, *chīz-i-shumā wa chīz-i-man har dū yak kism ast*. Or, *āshiyā,e mā har dū az yak nau' mī-bāshad*.

SAMPLE—Show me a sample of the rice—*ba man namūna,e birinj bi-namāyed*.

SAND—This rice is full of sand.—*in birinj az reg pur ast*.

SATISFACTION—Your book has afforded me much satisfac-

tion.—az muṣṭala'a,e kitāb-i-shumār bisiyār khūshnūdī hāṣil namūda am.

SATIETY—He saw you to satiety.—o az dīdan-i-tū ser gar-dida ast. Or, az dīdan-i-tū serī bado rū īwarda ast.

SAVE—Save this for to-morrow—īn-rā barā,e fardā niyāh bi-dāred.

SAVED—I have saved my friend from a very great danger.

—dost-i-khudam-rā az khaṭra,e muhlīk (ba salāmat badar īwarda am). (najāt dūdam; maḥfuz dāshtha am.)

SAW—Tell the carpenter to saw this board in two.—dar-rūdgār-rā bi-go ki īn takhta-rā ba īrra do pāra bi-(kunad). (kun.)

SAYING—This is an old saying.—īn (makāl)-i-kadīm ast. (kaul; guftār; sukhān.)

SCARCE—These articles are now scarce.—īn īshiyā (kamyāb) and. (ghair-fā'iz; ghair kaṣīr; nā-yāb; nādir; gharib.)

SCATTER—Scatter this seed on the ground.—īn tukhm-rā ba zāmīn (biyafshāned). (bi-pāshed; bi-kāred.)

SCORE—I have bought a score of sheep.—(bīsta,e) gūsfand kharīda am. (bīst 'adad-i.)

SCORN—He treated my advice with scorn.—naṣīḥat-i-marā (hakārat kard). (hakīr dānist; ba istikrāh shinūft; istikhfāf kard; kirāhiyat kard.)

SCRAPE—Scrape the ink off your pen.—az kalam-i-khud murakkab (pāk kun). (bi-kharāsh; hukk kun.)

SCRATCHED—I have scratched my finger with a nail.—angusht-i-khud-rā ba melke kharāshīda am.

SCRAWL—Why do you scrawl on my paper?—chirā bar kāghaz-i-man khatt-i-(khām) mī-kashed? (nā hūsn.)

SCREAM—These children scream all day.—īn atfāl tamām roz ghirew mī-zanand.

SCREWS—This lock is fastened on with screws.—īn kuſt az pech (band) karda shud. (murattab; mutarattab.)

SCRIBE—This is the village scribe.—īn kātib-i-karya ast.

SEA—The ship will go to sea to-morrow.—fardā jahāz (ba bahr rawān khwāhad shud). (langar khwāhad bar dāsh't.)

SEAL—What did you give for that seal?—az barā,e ān muhr chi dāded?

SEALED—Have you sealed your letter?—bar khatt-i-khud (muhr karda ed)? (khatm or muhr zada ed.)

SEAMS—There are no seams in this cloth.—īn libās darz na dārad. Or, dar īn jāma dozishe nīst.

SEARCH—I had a long search to no purpose.—man tā bu muddat-i-mudīd just o jū,e be-fā,ida kardam.

SEARCHING—I have been searching for this all day.—man tumām roz (dar talāsh-i-īn būda am). (tafahhus-i-īn karda am; tajassus-i-īn dāshtha am.)

SEASON—This is a pleasant season of the year.—īn manusim-i-sāl khūsh ast.

SEA-SHORE—We walked by the sea-shore.—mā ba sāhil-i-bahr pā-piyāda (sair) kardem. (tafurruj.)

SECRET—They keep all things secret.—hama chīe (nihān) dārand. (pinhān; poshīda; makhfī; ikhfā; mastūr.) Or, sirre ki mī-dārand ba kase darmiyān na mī-(nihānd). (ārand goyand.)

SECTION—You will find this in the fourth chapter, fifth section.—dar fasl-i-panjum-i-bāb-i-chahārum īn-rū khwāhed yāft.

SECURE—You may remain here secure.—shumā dar īn jā (aiman) bāshed. (ba amān; ba sulāmat; ba khairiyat; musallam; sālim; ba'āfiyat.)

SEE—I see, the trouble I take to teach you is useless.—man mī-dānam ki mihnute ki dar ta'līm-i-shumā mī-kunam be-sūd ast.

SEED—Sow this seed in the garden.—īn (bużr) dar bāgh bi-kār. (barz; barza; iukhm.)

SEEK—If we seek for knowledge, we shall find it.—agar talab-i-ilm bi-kunem fi-l-wāki' hāsil khwāhem namūd.

SEIZED—The police officer seized him.—shahna giriftār-ash numūd. Or, 'asas akhz-ash namūd. Or, yake uz ahl-i-ichtisāb (mākhūz-ash namūd). (dar wai īwekht; dast dur girebān zad; o-rā girift.)

SELECT—Select what things you choose.—ān chizhā,e ki shumā mī-pasanded (*bi-guz̄ined*). (*i_khiṭiṣāṣ bi-kuned*; *bi-chīned*; *istinbāt bi-kuned*.)

SELL—I intend to sell my old books and buy new ones.—*kaṣd-i-ān dāram ki kutub-i-kuhn bi-farosham wa kutub-i-nau bi-khāram*.

SEND—I send my servant to Tehran once a week.—*man (khādim)¹-i-khud-rā ba ḥahrān ba hafta yak bār (mī-firistam)²*. ¹(*khidmatgār*; *mutu' allik*; *ḥājib*; *mulāzim*; *naukar*; *chākar*; *ruhī*). ²(*ravāna mī-kunam*; *irsāl* or *mursil dāram*.)

SEND—The king said, Send for the executioner.—*bādshāh farmūd ki jallād-rā bi-ṭalab*. Or, *khusrau ḥukm dād tā ki jallād-rā bi-ṭulaband*.

SENSE—She possesses much sense and judgment.—ān zan ('aql-i-firāwān)¹ dārad wa (rā,e durust)². ¹(*zamīri-munār*; *firāsat-i-mustāḥkam*). ²(*tamīz-i-ṣāib*; *dirāyat-i-farākh*.)

SENSES—It behoves us to keep our senses under control.—*mārā bāyad ki hawāss-i-khud-rā dar ẓabī bi-dārem*.

SENTIMENTS—My sentiments agree with yours.—*dar īn amr rā,e man ba rā,e shumā (muttafiḳ ast)*. (*muwāfiḳ ast*; *muwāfiḳat* or *ittifāk dārad*.)

SEPARATION—How long is it since their separation?—*chand muddat ast ki (judā,i) darmiyān-i-esħān uftād*. (*farāk*; *muṣārikat*; *mahjūrī*; *hijrān*; *farkat*; *tafrukat*; *hijr*; *mubā'idat*; *kuṭī'at?*)

SEPARATE—They live in separate houses.—*eshān dar khāna,e (mukhtalif) sukūnat dārand*. (*'ala hida*; *mutaffarīk*; *judā*.)

SERENE—The sky is serene and clear.—āsmān (*khūb ṣaf*) *ast wa nurāni*. (*be sahāb*; *nā tārīk*.)

SERIOUS—Are you serious in what you say?—ānchi mī-goyed sanjīda ast yā na.

SERVES—Ivory serves for various purposes.—'*āj dar kārhā,e anwā' mī-āyad*. Or, (*'āj*) *ba kārhā,e anwā' mī-khurad*. (*dandān-i-pūl*.)

SERVICE—I have been in his service ten years.—*man dar mulāzimat-ash tā ba dah sāl (hāzir būda am).* (*miyān-i-khidmat basta am ; mulūzim būda am.*)

SET—I set off to-day for Khaiva.—*man imroz ba samt-i-khaiva mī-ravam.* Or, *man rāh-i-khaiva imroz (tai mī-kunam).* (*kata' mī-kunam ; mī-paimāyam.*)

SET—I have set the trap in the place you told me.—*jā.e ki ba mun nishān dāded dar ān jā dām (gustarda am).* (*nīhāda am ; naṣb karda am.*)

SETTLE—I will now settle my account.—*man ilhāl hisāb-i-khud-rā (be bāk) khwāham kard.* (*faisal ; rafa'.*)

SEVERELY—He was punished severely.—*o 'azāb-i-alīm yāft.* Or, *'akūbat-i-shadid bado rasēd.* Or, *bu (ta'zīb)¹-i-sukht (giriftār)² āmad.* ¹(*ikāb* ; *mu'ātabat.*) ²(*girifūr* or *mubtalā* or *mākhūz* or *asīr* or *mukaiyad shud.*)

SEW—Sew these two together.—*in har dū-rā bāham (bi-dozed).* (*talfik bi-kuned ; rafū bi-sāzed ; gharzut bi-kuned*)

SHADE—Sit in the shade of this tree.—*dur zer-i-(sūya), e in darakht bi-nishīned.* (*zill.*)

SHADED—My house is shaded with trees.—*khāna, e man ba darakhtān (sāyadār) ast.* (*muzallal shuda.*)

SHAKE—Shake the boughs of the tree.—(*shākkhā,*)¹ *darakht (bi-jumbāned)*². ¹(*furū* ; *afānīn*, sing. *funān* ; *aghśā, e*, sing. *ghusun.*) ²(*mutaḥarrik bi-sāzed* ; *-rā harakat bi-dihed.*)

SHAKE—Shake off the dust on your clothes.—*jāmahā, e khud-rā az khāk bi-takāned.*

SHAKE—Shake hands.—*bīyā ki mā bāham muṣāfiha bi-kunem.*

SHAME—What, have you no shame?—*āyā (sharm) na dāred?* (*khajlat* ; *haiyā* ; *nang* ; *infī'l.*) Or, *āyā khajālat na mī-(kashed)?* (*bured*)

SHAPE—Do you know what shape the earth is?—*mī-dāned ki haikal-i-arz chi-sān ast?*

SHARE—He has received his own share out of the property.—*o hissa, e khud az imlūk yāfta ast.* Or, *o kismat-i-*

khud az māl **ħušūl** karda ast. Or, o-rā **bahra**, e az mil-kiyat ba **ħušūl** āmada ast.

SHAVE—I am just going to shave.—**ħālan** **ħajāmat** kurdan mī-**ħwāħum**.

SHED—The sun shed his beams over the earth.—(*shu'la*, *e mihr*) ba rū, e arz *iftād*. (*shu'ā-i-shams*; *lawāmi-i-khurshed*.) Or, *iftāb tāb-i-khud-rā* ba rū, e *zamīn* (*afgund*). (*gustard*; *rekhṭ*; *pāshīd*.)

SHEET—Give me a sheet of paper.—*yak* (*takhta*), e **kāghaz** ba man bi-dih. (*warak*; *fard*.)

SHELL—I have found a beautiful shell.—*man* (*sadafe khūsh-numā*) *yāfta am*. (*gosh-i-māhī*, e *ħasīn*.)

SHELTER—It rains fast, let us shelter ourselves.—*bārān* (*sukħt*) mī-*bārad* *biyā ki panāh bi-għirem*. (ba *zūdī*; ba *ifrāt*; *tund*.)

SHINES—The sun shines with great power to-day.—*imroz tāb-i-iftāb bisiyār* (*ħārr*) ast. (*mahrūr*; *shadid*; *sakħt*; *tābandu*.)

SHOOT—Do you know how to shoot with arrows?—*shumā tir* (*anduħkhan*) mī-*dāned*? (*riħā kardan*; *zadan*; *andāzī*.)

SHORTEN—Can you shorten this?—*shumā* (*in-rā khurd*) mī-*turuñed kard*? (In the case of a speech, *in sukhlan-rā takusur*.)

SHOULDER—He has an epaulet on his shoulder.—*o bar* (*dosh*)-i-**khud** *nishāne dārad*. (*shāna*; *kitf*.)

SHOW—Please show me the book you spoke of.—*kitābe ki shumā zikr-ash karded az rū, e 'ināyat ba man* (*nishān bi-dihed*). (*bi-namāyed*.)

SICK—He has been sick (or ill) a long time.—*az muddat-i-darāz bimār shuda* ast.

SIGH—Why do you sigh?—*chirā āh mī-(kuned)* ? (*kashed*.) Or, *chirā nafs-i-sard az dil bar mī-āred* ?

SIGN—This is a sign of rainy weather.—*in 'alāmate* (*bārish*) ast. (*matar*.)

SIGN—Please to sign this paper.—*az rū, e talattuf bar in kāghaz* (*dast-khatt*) *bi-kuned*. (*sahħiħ*.)

SIGNIFIES—It signifies little what they say.—ānchi mī-goyand hech (*muzūyaka*) na dārad. (*zarar*.)

SILK—This is a silk manufactory.—īn kār-khāna,e ab-resham ast.

SILLINESS—What can be greater silliness than to think thus?—az īn chunīn khayāl bastan kudām (*himākat*) ziyādatar ast? (*sādagī*; *rakākat*; *fīyālat*.)

SIMILAR—My case is similar to yours.—hāl-i-man (*ba misal*)-i-hālat-i-shumā ast. (*mushtabih*; *mushābih*.)

SINCERE—His love towards us is sincere.—muhabbat-ash bā mā ba *ikhlāṣ* ast. Or, muwaddat-ash bā mā ba *ṣadākat* ast. Or, muwālāt-ash bā mā *khāliṣ* ast.

SINCERITY—He is a man of sincerity.—o (*rāst-bāz*) ast. (*pāk-bāz*; *pāk-rū*; *mukhlis*; *yak-jihat*; *ikhlāṣ-mand*; *salīmu-l-kalb*; *khāliṣu-l-mukhlis*; *ṣadākat-gustar*; *ṣadākat-pesha*; *mashkūfu-l-kalb*.) Or, o *ṣāhib-i-(rāst bāz)* ast. (*ikhlāṣ*; *ṣadākat*; *ṣidk*.)

SINGS—She sings very sweetly.—ān zan khūb (*mī-sarāyad*). (*sarod* or *taghannī* or *tarannum* or *zumzuma mī-kunad*; *sarod* or *tarannum mī-zanad*.)

SINGULAR—Their religious opinions are singular.—khayālāt-i-mazhab-i-eshān (*'ajīb*) ast. (*'ajab*, pl. *'ajāib*; *gharib*; *nādir*.)

SINKING—The boat is sinking.—kishtī dar āb faro mī-ravad. Or, kishītī (*mustaghraq*) mī-shavad. (*ghark*; *maghrūk*; *gharīk*.)

SINS—No man is so just that he sins not.—kase īn chunīn (*munṣif-mizūj*) nīst ki gunāh na kunad. (*pāk-bāz*; *khudā-tars*; *neko-kār*.)

SIT—Sit down, and see if you can understand this or not.—(*bi-nishīned*) wa bi-bīned ki īn-rā fahmīdan mī-tawāned yā na. (*tashrīf bi-dāred*; *takū'id bi-kuned*; *bi-farmāyed*.)

SIZE—What size is the book you speak of?—kitābe ki ȝikrash mī-kuned chi ȝadar (*hujūm dārad*)? (*kulān* or *killat* ast.)

SKY—The sky is overcast.—āsmān ba ȝulmat-i-sahāb poshīdə

ast. Or, *sipihr ba abr-i-siyāh gashta ast.* Or, *gumbad-i-charkh ba megh tūrīk shuda ast.*

SLEEP—I had no sleep all last night.—*dīshab khwābam na (girift).* (burd.) Or, *dīshab yak dam khwāb dar chashm-an na (gasht).* (āmad.) Or, *dīshab khwāb marā na rabūd.* See REST.

SMARTS—The cut in my hand smarts very much.—*zakhm-i-dast-am ba ifrāt dard mī-kunad.*

SMELL—Let me smell that flower.—*bi-guzār ki īn gul-rā (bi-boyam).* (istishmām or ishtimām bi-kunam; bū,e bi-gīram; bū,e bi-bīnam.)

SMELL—These flowers are without smell.—*īn gulhā (khūsh-bo) na dārand.* (rā,iḥā; nashwat; 'itr; ḥibat.)

SMOKE—The house is full of smoke.—*khāna az dūd pūr ast.*

SMOOTH—This is smooth paper.—*īn kāghaz-i-muhra-dār ast.*

SNARL—These dogs snarl at one another.—*īn sagān ba yuk-dīgar (khur-khur mī-zanand).* (gharish or hurīr mī-kunand.)

SNATCHED—He snatched it out of my hand.—*az dast-am īn chīz (rabūd).* (ghuṣbīd.)

SNEEZE—You sneeze, because you have got a cold.—*ba sabub-i-zukām ki dāred (mī-'atsed)* ('atsa mī-zuned; 'atsān mī-kuned; mī-safled; shinūsha mī-kuned.)

SOLDIER—He is an experienced soldier.—*'askari,e maṣāff ārmūda, jahān-dīdu, safr-karda, kār-dīdu, bark-i-sham-sher-i-jadal ba chashm dīda, ru'd-i-kos-i-dilāwurān bā gosh-i-o rasīda, ast.*

SOLICIT—May I solicit, sir, this one favour.—*ai sāhib agar mu'zūr dāred man ba khidmat ('arz kunum).* (īltimās kunam; multamis pardāz shavam.)

SOMETHING—I wished to tell you something, but have forgot what.—*man mī-khwāstam ki ba shumā sukhane bi-goyam wa lekin farāmosh kardam.*

SORROW—This occasions me much sorrow.—*īn ba man khālit alam mī-rasānad.*

SORRY—I am sorry for my offence.—*man ba sabab-i-takṣīr-i-khud* (*khailī ranjida am*). (ta, assuf *mī-khuram*; *malūl-am*; *dil-āzurda am*; *tang-dil-am*; *andoh-zadu am*; *maghmūm-am*; *mahzūn-am*; *ba dām-i-gham giriftār-am*; *dast-i-tagħābun bar zānū,e khud mī-zanam*.)

SORT—Sort these papers.—*īn kawāghazāt-rā* (*ula-hidda bi-namāyed*). (*alq̄ hidda bi-chīned*; *kism uār bi-dāred*; *kismat bi-kuned*.)

SORT—Is this the sort you wanted?—*kisme ki mī-khwāhed īn ast?*

SOUL—The soul must be happy or miserable.—*zarūr ast ki rūh ba asā, ish mānad yā ba runj*.

SOUND—I hear the sound of music.—(*āwāz-i-soz o sāz*) *mī-shinavum*. (*shor* or *għaughha,e musiċi*.)

SOUR—That fruit is sour, don't eat it.—*ān newa turush ast, ma khur*.

SPACE—Leave more space between the lines.—*dar miyān-i-sutūr* (*farke ziyāda*) *bi-guzāred*. (*tufuwa te mazid; fasilā,e afzūn*.)

SPACE—In the space of three months.—*dar* ('arṣa), e *māh*. (*muddat*.)

SPARE—He besought them to spare his life.—*o az eshān istidā, e jān bakhshī, e khud namūd*. Or, *o iltmās kard ki eshān az sar-i-jān-i-o dar guzarand*.

SPARK—A spark of fire may set in flames a whole village.—(*chūn ātash-i-andak dar ishti' al āyad*) *tamām dih bi-sozad*; *yak zarra,e sharrar*; *yak ātash para*; *yak izhak*.)

SPEAKS—He speaks the Persian language well.—*ba zabān-i-fārsī khüb haraf mī-zanud*. Or, *dar zabān-i-'ajamī khūsh sukhān mī-goyad*.

SPECIMEN—Show me a specimen of your writing.—*namūna,e dast-khatt-i-khud bi-namā*.

SPECTACLES—They wear spectacles.—*eshān 'ainak ba isti'māl mī-ārand*.

SPENDS—He spends his money as fast as he procures it.—*har kadar pūl-i-khud zūd mī-yūbad ān kadar zūd* (*kharch*)

mī-kunad). (*mī-rezad*; *ba bād mī-dihad*; *şarf* or *ışraf* or *talaf* or *taşarruf* or *iltif mī-kunad*.)

SPICES—They trade in different kinds of spices.—*eshān* (*asnāf-i*)-*maşālihā* *mī-faroshand*. (*tarah-tarah*; *ak-*
şām-i-; *anwār-i*-; *mukhtalif*.)

SPILL—Take care you don't spill the ink.—*khabardār* (*murakkab*)¹ (*na rezed*)². ¹(*roshnā-i*; *midūd*; *siyāhī*).
²(*insibāb na kuned*; *na pāshed*.)

SPITE—He has done this merely out of spite.—*o īn kār ba sabab-i* (*khuşūmat*) *karda ast*. (*adūwat*; *dushmanī*; *kīn*; *hakād*; *bad-khwāhī*; *kīnāwarī*; *bughz*; *bad-andeshī*.)

SPLIT—Having split the cocoa-nut, his friend and himself drank the milk.—*jauz-i-hindī-rā* (*shakk karda*) *o khud* *wa dost-ash shīr-i-ān jauz khurdand*. (*shigāfta*; *tarkīda*; *chāk-zada*; *munsharij sākhta*: *shaklīda*; *safīda*; *darīda*; *ta'ṭīt karda*; *mufarrij sākhta*.)

SPOILED—You have spoiled my paper.—*shumā kāghaz-i-marā* (*kharāb*) *karda ed*. (*makhrüb*; *tabāh*.)

SPOT—There is a spot of ink on your clothes.—*jāmahā, e shumā dāghe siyāh dārad*. Or, *bar kiswat-i-shumā dāghe murakkab ast*.

SPREAD—Spread this mat upon the floor.—*īn ḥaşır bar zamin* (*bi-gustared*). (*farsh bi-kuned*; *bi-khwāled*.)

SPREAD—Having spread a net at night, he caught many birds.—*o ba shab* (*shabaka*), *e gustarda parandahā ba kaşrat ba dām āward*. (*shaşirat*; *hibālat*.)

SPRING—The weeds spring up very fast here.—*dar īn ja kāhe nālkāra ba züdi mī-royad*. Or, *dar īn jā sabza, e begāna ba ta'jil* (*wujūd mī-gīrad*). (*paina mī-shavad*; *mī-damad*.)

STAG—That is a stag of twelve tine.—*ān gawazne ast ki dawāzda shākh dārad*.

STAIRS—He was sitting on the stairs.—*o bar* (*nirdbān*) *nishashta būd*. (*zīna*; *sallam*; *markāt*; *mī'raj*; *maşa'd*.)

STAMMERED—Perhaps he stammered.—*magar* (*luknate*) *andar zabān-ash būd*. (*lukünate*.)

STAND—When you read stand in your proper place.—*wakte ki mī-khwāned dar makām-i-khud* (*kā,im bāshed*). (*biyisted ; kiyām bi-kuned ; istikāmat warzed*.)

STARED—They all stared to see me.—*eshān hama marā dīda* (*bā chashm-i-kushāda nigrīstand*). (*wā nigrīstand ; nigāh zadand ; lamaķ kardand ; nazār-i-tez or nazār-i-dakīk kardand ; latā zadand*.)

STARVING—The people were nearly starving.—*nazdīk būd ki mardumān az (gursinagi) bi-mīrand*. (*jū*.)

STATION—He is a person of high station.—*o sāhibe (rutba) ast*. (*darja ; martaba ; mansab ; sharaf ; manzilat ; jāh o jallāl ; tamkīn ; izzat ; niśāb ; makām-i-ālt*.)

STAY—She intends to make a long stay there.—*ān zan kaşd dārad ki dar ān jā tā ba (der) bi-mānad*. (*muddat-i-madīd*.)

STEADY—He still continues steady to his purpose.—*ilā-hāl ba irāda,e khud* (*kā,im*) *ast*. (*mukirr ; musammim ; mustakil ; ustawār ; pāyadār ; sābit-kadam*.)

STEALS—The jackal steals what he can lay hold of.—*shaghāl harchi mī-yābad ba duzdī bar dāshtha mī-ravad*.

STEEP—The bank of this river is very steep.—*kināra,e in nahṛ bisiyār* (*nashib-dār ast*). (*sarāshib ast ; gariwa dārad*.)

STEER—Can you steer a vessel?—*āyā jahāze (rāndan) mī-tawāned?* (*sūk kardan ; ẓabt kardan*.)

STICK—He walks with a stick.—*o yak chūb-i-dastī dar dast girifta sair mī-kunad*.

STIFF—This paper is too stiff.—*ān kāghaz nihāyat* (*durusht*) *ast*. (*sakht*.)

STILL—Cannot you be still for one moment?—*āyā yak lahza* (*sākit na mī-tawāned mānd*). (*sukūt na mī-tawāned warzed*.)

STIR—I am now so weak I can scarcely stir.—*ilhāl īn chunīn kamzor-am ki ba dushwārī harakat mī-kunam*. Or, *ilhāl īn chunīn ẓā'ifū-l-badan-am ki ba sakhi tāharruk mī-kunam*.

STORE—He has great store of learning.—*o (khazāna); azīm-i-ilm dārad.* (*makhzan; ma'dan.*)

STORY—I did not hear that story.—*man ān (kiṣṣa) na shunīdam.* (*sar-guzasht; dāstān; kaṣīya; hadīṣ; naṭī;* *afsāna; hikāyat.*)

STRAIGHT—Is this ruler straight?—*āyā īn mistar rāst ast?*

STRAIN—Strain this milk through a cloth.—*īn shūr az pārcha (bi-pālū,ed).* (*biyafshared; bi-fishured; tarwūl bi-sāzed; bāzī or sāf bi-kuned.*)

STRANGER—I am a stranger here.—*man dar īn jā (gharībe) am.* (*ghaire; ajnabī,e; begāna,e; shātīre.*)

STRAW—Where can we get straw?—*kūh az kujā hāṣil-i-mā mī-āyad?*

STRENGTH—I have but little strength.—*zor dar badan-am kam ast.* Or, *man dar jism takwiyat kam dāram.* Or, *tūkat dar ajzā,e badan-i-man rū ba takāsur nihādu ast.*

STRETCH—Stretch out your hand.—*dast-i-khūd-rū darāz bi-kuned.*

STRIKES—I will go as soon as the clock strikes.—*ba mujarrad-i-nawākhtan-i-sā'at man khwāham raft.*

STRUCK—He struck him with a stick on the head.—*o bar sar-ash chūbe zad.*

STRIPPED—They stripped him and took away his clothes.—*eshān jāma az tan-i-o kashīda burdand.* Or, *eshān o-rā (barhna) karda libās-ash burdand.* (*uriyān; be poshāk.*)

STRONG—They are strong and healthy.—*eshān (kawī) wa tan-durust mī-bāshand.* (*kawī-jussa; mazbūtu-l-badan; tawānā; nairūmand.*)

STUCK—Getting into the boat, he stuck in the mud.—*o ba wākt-i-sawār-shudan-i-kishtī dar khilāb dar mānd.* Or, *dar hīne ki o dar kishtī bīr īmad dar wakkal (faro) shud.* (*nash; mulşik; 'alak.*)

STUDY—They study all the day long.—*eshān tamām roz (tadrīs) mī-kunand.* (*tahṣīl-i-ulūm; muqā'ala.*)

STUMBLED—I stumbled in running across the road.—*wakte ki man az rāh 'ubūr mī-kardam (sudma ba man rasīd).* (*sakūt kardam; sakīt yāftam; sākit shudam.*)

SUBDUE—We ought to subdue our passions.—*mārā bāyad ki khwāhishhā, e nafsānī, e khud-rā* (*dar kabza, e khud dārem*). (*żabt bi-kunem*.) Or, *bāyad ki mā nafs-i-khud-rā* (*taskhīr bi-sūzem*). (*maghlūb* or *zer* or *tagħallub* or *tamalluk* or *istirkkāk* or *musakhħar* *bi-kunem*.)

SUBJECT—What is your advice on this subject?—*dar īn amr* (*chi maşlahat mī-bīned*)? (*chi salūh dāred; rā, e shumā chīst*.) Or, *dar mashwarat-i-īn maşūlih chi tadbīr mī-(kuned)*? (*dihed*.)

SUBMITTED—They submitted to the conquerors.—*eshān ba ghālibān muş̄r māndand*. Or, *eshān asīr-i-hukm-i-ghālibān āmadand*. Or, *dar taħt-i-hukm-i-ghālibān āmadand*. Or, (*inkiyād*)-i-hukm-i-ghālibān kardand. (*iṭā'at*) Or, *khud-rā ba arbāb-i-tagħallub* (*taṣlīm*) kurdand. (*isti-lām; istislām*.)

SUBSCRIBE—Will you subscribe to this publication?—*īn taşnīfa-rā dast-khatt khwāhed kārd?* (i.e. subscribing to the principles of the publication.) Or, *az barā, e kharid-i-īn taşnīfa kimat-i-hissa ki ba zimma, e shumā āyad adā, e khwāhed kārd?* (i.e., subscribing for the purchase of the publication.)

SUBSISTENCE—He has a subsistence only.—*o kūt lā-yamūt dārad*.

SUBSTITUTE—Some people write on leaves as a substitute for paper.—*ba'ze mardumān ba 'ivaz-i-kāghaż bar bargħā mī-nawīsand*.

SUCCEEDED—With your assistance I have succeeded.—*ba mu'āwanat-i-shumā* (*man kām-yāb shudam*). (*ba murād-i-khud rasīda am; bahra-mand shuda am; firoz gashta am*.)

SUCCESS—We have had little success in our work.—*dar īn kār mā kam* (*fath-yāb*) *shuda em*. (*bahra-mand; bakhtiyyār*.)

SUCCESSOR?—Who is to be his successor?—(*kā, im maħkām*)-*ash ki khwāhad shud*. (*jā-nishin; nā, ib-manāb*.)

SUCK—The squirrels suck this fruit.—*mūsh-i-paranda īn mewa-rā* (*makk mī-kashad*). (*tamaşṣaq mī-sāzad; tamazzaz mī-kunad*.)

SUFFER—He did not suffer me to sell the goods.—*iğāzat-i farokhtan-i asbāb-am na dād*. Or, *o marā na guz̄ashī ki man asbāb-rā bi-farosham*.

SUIT—Will this kind suit you?—*in kism* (*pasand-i-shumā mī-āyad*)? (*ba shumā pasand mī-āyad*.)

SUITABLE—Your advice appears suitable.—*nasīhat-i-shumā (munāsib ma'lūm) mī-shavad*. (*shā,ista zāhir; lā,ik-i-mafhūm; sazāwār huwaida*.)

SUITS—I have but two suits of clothes.—*man fakat do (dast)-i-jāmu dāram*. Or, *ba juz az do rakht-i-poshāk libās-i-dīgar na dāram*.

SUMMER—It is now the summer season.—*in mausim-i-(tābistan) ast*. (*tamūz; garmā; şāif*.)

SUMMONS—He has received a summons to attend the court to-morrow.—*hukm-nāma bado rasīda ast ki fardā dar 'adālat hāzir gardad*. Or, *barā,e iħzār-i-o ahl-i-'adālat i'lām-nāma firistāda ast*.

SUPERINTENDS—Who superintends this work?—(*muhtamim)-i-in kār kīst?* (*muntazim; munşirim; nāzim; kārkun; nāzir; kār-farmā; kār-guzār; munāzir*.) Or, (*iħra),e kār ki mī-kunad?*

(*iħtimāl; intiżām; inşirām; surbarāħi*.)

SUPPPLICATE—It will then be in vain to supplicate.—*an waqt (tazarru') kardan mufid na khwāhad shud*. (*iltimās; ibtiħāl bā rijā; niyāz; lāba; iftiķār tawajjuh*.)

SUPPLY—Can you supply me with these articles?—*shumā in chīzhā maujūd karda ba man mī-tawāned dād*?

SUPPORT—He has no means of support.—(*asbāb-i-ma'ishat*) *na dārad*. (*żarūriyat-i-ma'āsh; rakht-i-rozī; idrār-i-rizk*.)

SUPPORT—How does he support his family?—*o parvarish-i-(lawāħikān)-i-kħud chi ɻaur mī-kunud?* (*muta'allikān; iżjāl wa atfāl; kubāt,il.*)

SUPPOSE—I should suppose you are mistaken.—*man (mī-dānam) ki għalax karda ed*. (*gumān dāram; mī-fahmam*.)

SURE—I am not sure that it is so.—(*marā yakīn nīst*) *ki in chunīn ast*. (*yakīn na dāram; ba yakīnām na mī-āyad*.)

SURETY—I am his surety.—*man (zāmin)-ash mī-bāsham.* (*kafīl*; *zāmīn*; *zamndār*; *zīm*; *śabīr*.) Or, *zamānat-i-o ba zimnia,e khud mī-gīram*.

SURFACE—We saw a dead body floating on the surface of the water.—*mā (lāshe) ba rū,e āb dīdem.* (*na'she*; *murda,e*; *jināra,e*; *maiyyate*.)

SURPRISE—I felt great surprise on hearing this.—*ba mujarrad-i-istimā'-i-īn sukhan* (*muta'ajjib shudam*). (*'ajab-nāk* or *ta'ajjub-nāk* or *hairat-āgīn* or *mutahaiyir* or *hairān shudam*; *ta'ajjub* or *'ajab kardam*.)

SURPRISED—He would have been greatly surprised had you told him this.—*agar īn sukhan bado mī-gufted o ta'ajjub-i-'azīm mī-kard*.

SURROUNDED—I am surrounded with difficulties.—*man ba muhīt (giriftār) shuda am.* (*maḥsūr*; *mubtalā*; *asīr*; *muḥīt*, *rustahṣir*; *maḥāt*; *haṣir karda*.)

SUSPICION—I have no suspicion that he has done this.—*man (gumān na dāram) ki īn chunīn karda ast.* (*shubha* or *zinn* or *shakk* or *tawahhum na dāram*; *dar gumān nayam*; *wahm na mī-buram*.)

SWARM—Look! here is a swarm of bees.—*bi-bīn dar īn jā yak amboh-i-magasān-i-'asl jam' shuda ast.* Or, *bi-bīn dar īn jā magasān-i-'asl pūr shuda ast.*

SWEEP—Sweep away this litter.—*īn khas o khāshāk bi-rūbed*.

SWEET—The sugar-cane is very sweet.—*nai-shakar khūb shīrīn ast.*

SWELLED—My foot swelled greatly.—*pāyam bisiyār (āmās kard).* (*mutawarri mī-shud*; *waram kard*; *āmāsīd*; *manfūkh* or *shāk* or *mużmagħid gasht*.)

SWIM—Can you teach me to swim?—*shumā marā (shinā-warī) mī-tawāned āmokht.* (*shinā kardan*; *shināwish*; *shinā'*.)

SWINGS—This parrot swings upon a wire.—*īn ḥūq̄ bar tāre kafs nishasta khud-rā mī-jumbānad.*

SWORD—I will draw my sword.—*man (shamsher)-i-khud-rā az miyān berūn khwāham kashīd.* (*husām*; *śarīr*.)

Or, *man tegh-i-khud-rū az ghilāf berūn khwāham bar āward*.

SYSTEM—They teach without any system.—*eshān ta'līm-i-be-kā,ida mī-dihand*.

T.

TAKE—Come in, and take off your cloak.—*andarūn biyāyed labāda az badūn-i-khud bār kashed*.

TAKES—He takes medicine usually once a month.—*o dar har māh yak bār dawā (ba 'ādat) mī-khurad*. (*hasbul-mū'tād*; *hasbul-ma'mūl*; *hasbul-dastūr*; *ba hasbul-istī'māl*.)

TAKEN—Having taken the fort, they entered the city.—*eshān kila-rā (ba kabza,e khud āwarda) dar shahr dākhil shudand*. (*taskhīr* or *akhz* or *fath* or *maftūh* or *musakkhar karda*; *kushāda*.)

TALK—They talk incessantly.—*eshān ('alq-l-itatisāl) sukhān mī-goyand*. (*pai dar pai*; *mutawātir*; *mutawālī*; *muturādīf*.)

TEACHER—The same teacher that taught you, taught me.—*mu'allime ki ba shumā ta'līm dād man nīz az o ta'līm giriftam*. Or, *mudarrise ki ba shumā dars dād o ba man nīz dars dād*.

TEAR—Mind you don't tear your new book.—*ihtiyāt kun ki kitāb-i-nau-i-khud-rā na darī*.

TELL—Tell me where I may meet with him.—*ba man bi-go ki man bā o kujā (mulāki khwāham shud)*. (*mulākūt khwāham kard*; *mī-rasam*.)

TEND—This will tend to increase our knowledge.—*īn ba afzūnī,e tahsil-i-ilm mārā (mā'il) khwāhad sakht*. (*mutawajjih*; *rāghib*.) Or, *az īn kā,ida 'ilm-i-mā rū ba afzūnī khwāhad nihād*.

TERM—It is now term time, the court is open.—*īn waqt-i-darbār ast 'adlāt (maftūh) ast*. (*makshūf*; *wāz*; *būz*.)

TERMINATE—When do you expect this affair will ter-

minate?—dar khayāl-i-shumā chigūna mī-āyad ki īn mukadduma kai (anjām khwāhad yāft)? (ba itmām khwāhad rasid; tamām or faisal or munfaṣil or munkatū; or munkazī khwāhad shud; infiṣāl or inkizā khwāhad yāft.)

THANKS—Sir, I return you many thanks.—ṣāhibā man bisiyār (shukr-guzār)-i-shumā mī-bāsham. (ihsānmand; mihnat-pazir; imtinān-pazir; marhūn-i-minnat; murtahim-i-ihsān.) Or, ṣāhibā man az 'uhda, e īn 'ināyat berūn na mī-tawānam īmad. Or, ṣāhibā ṭauk-i-minnat-i-shumā dar gardan andākhita am. Or, bisiyār shukr-i-nīmat-i-shumā mī-goyam.

THATCHED—This house must be thatched anew.—in khāna-rā az sar-i-nau bā kāhbin bāyad poshīd. Or, sakf-i-īn khāna az sar-i-nau bā kashsh durust bāyad kard.

THICK—Do you wish for thick paper or thin?—kāghaz-i (durusht)¹ mī-khwāhed yā (bārīk)²? ¹(zaft; siṭabṛ.) ²(nizār.)

THOUGHT—They exercise no thought on the subject.—dar īn amr (rā,e khud na mī-ārand). ('akl-i-khud-rā dakhl na mī-dihand; 'akl-i-khud-rā dakhl-i-taṣarruf na mī-dihand; kiyās or fikr or tafakkur or khayūl na mī-kunand.)

THREATENS—He threatens to punish them.—o bādeshān (tahdīd)-i-sazā mī-dihad. (takhwif; iād; tahadud; tawakkum; wa'id.)

TIDE—The tide has begun to flow.—ilhāl madd (dar aghāz) ast. (shurū' shuda.)

TIGER—There is a tiger in that forest; also a tigress, together with two young ones.—dar īn besha shere nar ast balki sher-i-māda ba ma do bachcha.

TILLED—This ground has never been tilled.—īn zamīn hargiz (shiyār karda) na shuda ast. (zirā'at karda; kāshta.)

TIMBER—Where shall we procure timber?—az kujā (shāh-tir) khwāhem yāft. (khashab.)

TIME—Youth is the time of learning.—(*shabāb*) *wakt-i-āmokhtan* ast. (*shabībat*; *shabb*; 'unfaūān-i-shabāb.)

TIRED—I am quite tired.—*man bisiyār* (*dar-mānda*) *shuda am.* (*ma'tūb*, *wā mānda*.) Or, (*takāssul*)-*i-bisiyār* *dar wujūd-i-man rāhe yāfta* ast. (*māndagī*; *takāsur*; *tasū-hiliyat*.)

TITLE—This is a title only.—*īn fakat* (*khītābe*) ast. (*sar-nāma*.)

TOBACCO—They smoke tobacco.—*eshān tambālū* *mī-kashand.*

TOLEABLE—This is tolerable writing.—*īn khatt* (*mā-yukrā*) *mī-bāshad.* (*mukārib*.)

TORCHES—We travelled by the light of torches.—*ba roshanī-e mash'ahā* 'safr kardem.

TOSSED—The boat was tossed with the waves.—*ba sabab-i-talātum-i-amwāj* *kishīt* (*tah o bālā*) *mī-shud.* (*zer o bālā*.)

TOUCH—Touch this with your finger.—*ba angusht-i-khud īn-rā* (*lams*) *bi-kuned.* (*mass*; *mumāsat*; *imsās*; *mujtass*.)

TOYS—There are plenty of toys in the bāzār.—*āshiyā-e bāzīcha* *dar bāzār bisiyār* *mī-bāshand.*

TRANSACT—They transact different affairs there.—*eshān dar ān jā kār o bār az har kism* (*mī-kunand*). (*ba 'amī mī-ārand*.)

TRANSFERRED—That money has been transferred to me.—*ān pūl ba man* (*sipurda*) *shuda* ast. (*hawāla karda*; *wādiyat nihāda*.) Or, *ān pūl dar tāhvil-i-man īmada* ast.

TRANSGRESSED—We have transgressed God's commands.—*ma az hadd-i-hukm-i-khudā* (*kadām berūn nihāda emi*). (*berūn rafta em*; *guzashta em*). Or, *mā az hukm-i-īzd* (*tajāwuz*) *karda em.* ('adūl.)

TRANSLATE—Translate this into Persian.—*īn-rā dar zabān-i-fārs tarjuma bi-kun.*

TRANSPORTED—He has been transported for life.—*o kaid-i-dā, imu-l-habs yāfta jilā-waṭān karda shud.* Or, *o habs-i-da, imu-l-'umr yāfta nakl-i-waṭān karda shud.*

TRAVELED—We travelled all the way on foot.—*mā tamām rāh pā piyāda raftem.*

TRAVELLING—He is travelling in Persia.—*o (safr-i-fārs mī-kunad. (dar fārs siyāhet.)*

TREADS—He treads so softly, I don't hear the sound of his step.—*o īn chunīn ba īhistagī mī-ravad ki (āwāz-i-kadam-ash ba gosh-am) na mī-rasad. (śudā,e pāyash ba sama'-i-man.)*

TREACHEROUS—Their conduct is very treacherous.—*eshān dar kirdār-i-khud bisiyār (dagha bāz) and. (khā,in ; ghaddār ; ghadir ; bā khīyānat ; fareb-bāz ; humlat ; mugħaddar ; qhadūr ; dagħal-zan.)*

TREMBLE—I tremble with fear.—*man az khauf mī-larzam.*
Or, *az khauf bar man (larza) mustaulī mī-shavad. (ra'sha ; īrti'āsh ; 'arwā ; sa'fat.)*

TRIAL—His trial will take place to-day.—*imroz mukaddama,e o (dū,ir) khwāhad shud. (pesh ; rūjū.)*

TRIFLE—Why do you thus trifle away your time?—*shumū chirā ba īn taur aukāt-i khud-rā (rū,egān) az dast mī-dihed. (muft ; be fā,ida.)*

TRIVIAL—This is but a trivial affair.—*īn amr-i-(khafif) ast. (subuk ; be-māya ; be-wazn ; be-mikdūr.)*

TRouble—He gives them much trouble.—*o badeshān (zahmat)-i-firāwān mī-dihad. (dikkat ; takhlīf ; taṣdī : ṣaklat ; miḥnat ; takalluf.)*

TRUST—I am not anyways afraid to trust him.—*man hech mużāyaka na dāram ki (baro i'timād) bi-kunam. (i'tibār-i-o.)*

TRUTH—I am convinced what he says is the whole truth.—*yakīn mī-dānam harchi ki o mī-goyad kullī rāst ast.*

TRYING—It is of no use trying to do this.—*āzmā,ish-i-īn kār ba man be fā,ida ast.*

TUMBLED—They tumbled over one another.—*eshān bar yak dīgar (uftādand). (munhadim shudand ; galajid-and ; inhidām kardand.)*

TUNE—Her voice is a little out of tune.—āwāz-ash kadre
(nā sāz) ast. (be rang; nā mauzūm.)

TURN—I turn over this leaf.—īn warak bi-gardānēd.

TWIST—Twist these cords together.—īn rassanhā bāham
(bi-peched). (bi-tābed; fatal bi-sāzed; biyāred; charkh
bi-kuned.)

U.

UGLY—This is an ugly shaped letter.—īn harf (nā zibā)
ast. (zisht; bad-ṣurāt; bad-shall; կabīh; makrīh.)

UMBRELLA—I have left behind my umbrella.—(chatr)-i-
khud-rā dar pas guzāshtha āmada am. (sāyābān; īftāb-
gir; īftāb-gardān; shamsī.)

UNANIMOUS—They were unanimous in their opinion.—
eshān dar rū,e khud (muttafik) būdand. (yak-jihāt; yak-
dil; hamsāz; yak-kaul; yak shaur.)

UNCERTAIN—It is uncertain whether I shall go or not.—
mukarrar nīst ki man dar ān jā bi-ravam yā na.

UNBECOMING—To act thus is unbecoming.—īn chunān kār
kardan (nā munāsib) ast. (nā shāista; ghair-i-muwāfiq;
nā lā,ik.)

UNCHANGEABLE—God only is unchangeable.—mahe khudā
ta'ālā (bar karār) ast. (lā yazāl; bilā tagħaiyur; dā,im
wa kā,im.)

UNDERGO—Why do you needlessly undergo all this
trouble.—chirā be-żarūratān īn hama (taklīf mū-kashed).
(mihnat mū-bardāred; zuhmat mū-bared; taşdī' or dikkat
mū-kuned.)

UNDERSTAND—I do not understand your meaning.—matlab-
i-shumā (na mū-fahmam). (ba fahm-i-man na mū-āyad;
mafhum-i-man na mū-gardad.) Or, mudda'ā-i-shumā dar
fahm-am na mū-āyad. Or, fahm-i-fahwā,e shumā na mū-
kunam.

UNDERTAKE—Will you undertake to manage this business?
—intizām-i-īn kār ba zimma,e khud (khwāhed girift)?
(kabūl khwāhed kard.)

UNEXPECTEDLY—This letter came unexpectedly.—*in mu-rāsala* (*nā gahāna*) *wārid shud*. (*be-khabar.*)

UNFIT—He is wholly unfit for the task assigned him.—*kāre ki bado hawāla shuda ast dar adā,e ān bi-l-kull* (*nā lā,ik ast*). (*adm-i-liyākat dārad*; *nā kābil ast.*)

UNFURNISHED—The house is unfurnished.—*ān khāna* (*ārasta nīst*). (*rakht* or *lawāzimāt* or *sāmān na dārad.*)

UNHAPPY—She is quite unhappy on this account.—*az īn jihat* *ān zan* (*bisiyār ranjīda-khāfir*) *shuda ast*. (*aish-ash munaghghis*; *'ishrat-ash talkh*; *ān zan dil-tang o magh-mūm o andoh-āgēn o ghamnāk.*)

UNHURT—Through God's mercy we escaped unhurt.—*ba fazl-i-khudā mā az* (*mazarat mahfūz*) *māndem*. (*zarrar maşūn*; *azīyat mahrūs.*)

UNITED—Our sentiments are united.—*rā,e mā* (*muttafiķ*) *ast*. (*muttaķid*; *ba ittifāk*; *ba iṭtiḥād.*)

UNJUST—Do you conceive this to be unjust?—*āyā shumā khayāl mī-banded ki īn* (*be inṣāfi*) *ast?* (*nā hakk; be dādī*; *khilāf-i-mā'dilat*; *khilāf-i-shar'*.)

UNKIND—We should not be unkind to each other.—*bāyad ki mā ba yak-dīgar* (*be rahm*) *na shavem*. (*be muriwat*; *be marḥamat*; *be shafkat*; *ghair-tarāḥhum.*)

UNGRATEFUL—He is ungrateful.—*o* (*kāfir-i-nīmat*) *ast*. (*nā sipās*; *nā hakk-shinās*; *nā shukr-guzār.*) Or, *o* *'ādat-i-(kufrān-i-nīmat)* *dārad*. (*kufr-i-nīmat*; *kufrānu-na'm.*)

UNLAWFUL—To do so is unlawful.—*in chunīn kardan* (*khilāf-i-shar*) *ast*. (*nā mashrū'*; *nā hakk.*)

UNLOCK—Unlock the door.—*kuft-i-darwāza* (*wā kun*). (*bi-kushā*; *az* or *ba kalīd bi-kushā.*)

UNREASONABLE—Their demands are unreasonable.—*da'wā-hā,e eshān* (*be jā*) *ast*. (*be i'tidāl*; *mutajāwiz*; *nā ma'kūl*; *nā jā,iz.*)

UNSEARCHABLE—The ways of God are unsearchable.—

*hikmat-i-allāh-ta'āla az (idrāk-i-mā berūn) mī-bāshad.
(fahm-i-mā ba'id.)*

UNSPEAKABLE—Our joy is unspeakable.—*khūshī,e mā az hadd-i-baiyān berūn ast.*

UNSTEADY—His mind is very unsteady.—*dil-ash bisiyār (be karār) ast. (nā kā,im; be sabāt; nā ustuwār; be istiklāl.)*

UNWILLING—I am altogether unwilling to go there.—*ba raftan-i-ān jā bisiyār (nā rāz) hastam. (nā khūshnūd; be dil; nā khwāh.) Or, az raftan-i-ān jā daregh (dāram). (mī-kunam; ba man mī-āyad.)*

UNWISE—It were unwise not to agree to this.—az īn kār (inkār kardan) nā dānī ast. (sar bāz zadan; ibā or daregh or istinkāf or nakaf or ikrā' kardan; bāz istādan.) Or, īn kār-rā nā kabūl kardan be wukūfi ast.

UNWORTHY—He has proved himself unworthy of your protection.—az kirdār-ash (sābit shuda) ast ki o lā,ik-i-himāyat-i-shumā nīst. (ba iṣbāt rasīda; maṣbūt or mubaiyin or huwaidā or wāzīh or zāhir shuda; ba wuzūh paiwasta.)

UPPER—Are there any upper rooms in this house?—āyā īn khāna(rā tabake faukānī mī-bāshad)? (tabake bālā dārad.)

UPRIGHT—They are upright in their dealings.—*dar mu'-āmalāt-i-esħān (amānat-gużār) and. (ṣūdik; rāst-bāz; ḥadākthār; diyānat-dār.)*

URGED—No one urged him to do so.—*hech kas ba chunīn kār kardan o-rā (takāza) na kard. (iżtirār; āmāda; targħib; iktiżā; tahrīs.)*

URGENT—This business is urgent.—īn kār o bār (zarūrī) ast. (mutakāzī; mubram; muhimm; bajjad.)

USE—Of what use is this?—īn ba chi kār mī-(āyad)? (khurad; bandad; paiwandad.) Or, īn ba chi sūd mī-bakhshad? Or, īn chi sūd dārad?

UTTERED—I never uttered such a word.—*man īn chunīn*

sukhan gāhe bar zabān nayāwardam. Or, man gikr-i-īn chunīn sukhan bar zabān na rāndam. Or, īn chunīn sukhan az dahan-i-man (bar) nayāmad. (berūn.) Or, man īn chunīn kalām gāhe takallum na kardam.

V.

VAIN—He exerts himself in vain.—*o be fā,ida koshish mī-kunad.* Or, *o ranj-i-behūda mī-barad wa saī,e be fā,ida mī-kunad.*

VALUE—I value his friendship greatly.—*man kadar-i-dostīyash bisiyār mē-dānam.* Or, *man ulfat-i-o-rā 'azīz dāram.* Or, *muwaddat-i-o-rā sarmāya,e zindagānī mī-shumāram.*

VALUE—What is the value of these precious pearls?—*kīmat-i-(durrhā,e yatīm) chīst?* (*marwāridhā,e shāhwār.*)

VALUABLE—These things are valuable.—*īn chīzhā bisiyār (samīn) and.* (*girāmī ; girān-māya ; kīmatī.*)

VANITY—He is full of vanity.—*o pur az ghurūr ast.* Or, *o dar-sar bisiyār khayāl-i-(khud faroshī) dārad.* (*khud-bīnī ; khud-parastī ; khud-pasandī ; takabbur-i-'ujub ; kibr ; istighnā,ī ; za'm ; zu'm.*)

VARIOUS—There are various opinions about it.—*dar bāb-i-īn amr (rā,ehā,e mukhtalif) and.* (*ikhtilāf-i-aksām ; maṣlahathā,e mutafarrik.*)

VARNISHED—This chair has not been varnished.—*bar īn kursī lak malīda na shuda ast.*

VENTURED—Confiding in his luck, he ventured all his property on this risk.—*bar naṣīb-i-khud i'timād karda hama māl-i-khud-rā dar makām-i-khatra* (afgānd). (*andākht.*)

VERILY—Verily I cannot believe you.—*fi-l-wāki' bar shumā i'timād na mī-tawānam kard.*

VEXATION—I meet with nothing but vexation in this business.—*dar īn amr ba juz az taṣdī hech chīz (hāsil)-i-man na mī-āyad.* (*gīr ; ba dast ba hāsil ; ba hūsūl.*)

VICE—They make no distinction between vice and virtue.—

(mā bain-i-khub wa fażl fark) na mī-kunand. (kubh az husn tafrik; darmiyān-i-shanə'at wa khūbi tafawat; imtiyāz-i-badī wa neko,.) Or, mā bain-i-(aib wa hunar) tamīz na dārand. (kabūhat wa husnat; sharr wa khair; ma'siyat wa 'iffat; khubāṣat wa 'iṣmat.)

VIGILANT—We should be vigilant in avoiding evil.—bāyad ki mā dar ihtirāz kardan az badī (bedār) bāshem. (muntabih; hoshyār; āgāh; mustaikiz.)

VINDICATE—He cannot vindicate his conduct.—dar bāb-i-raftār-i-khud hech 'uzr na mī-tawānad āward. Or, ānchi ki dur raftār ast az ān bā 'uzr khud-rā khalāṣ na mī-tawānad kard.

VIOLATE—I must not violate the orders of the government.—bāyad ki man (nā-farmānī,e) ḥukm-i-daulat na kunam. ('adūl; 'adm-i-iṭā'at; nā-farmā bardārī.) Or, bāyad ki man az farmān-i-riyāsat (mukhālifat) na kunam. (sarkashī; gardan-kashī; tā'arruz; i'rāz; ta'arruz.)

VIOLENT—His temper is very violent.—o Mizāj-i-(khashm-nāk) dārad. (ghażūb; għażab-nāk; arghand; arghada.) Or, o (ātash)-mizāj ast. (tund; tez; sakht.)

VIRTUOUS—Let us always maintain virtuous conduct.—bihtar ast ki mā (raftār-i-nek madām iħħtiyār bi-namāyem). (ba ħasālāt-i-afif dā, imu-l-auķāt 'ādat bi-għirem.)

VISIT—I am going to visit him.—man (barā,e) mulākāt-i-o mī-ravam. (ba sharaf-i.)

VOICE—She has a fine voice.—awāz-i-ān şāħiba (khūsh) ast. (iż-żeb-āmez; narm o hażin; tħajjibu-l-adā; tħajjib-lahjat.) Or, ān zan zabān-i-shirin dārad.

VOLUMES—Is the book in one or two volumes?—īn kitāb yak jild dārad yā do?

VOYAGE—He is now on a voyage to Bushīr.—o ilħal ba bushīr az (rāh-i-tarī) mī-ravad. (tarīk-i-bahr.)

W.

WAFER—Please give me a wafer.—'ināyat farmūda ba man (*kulāje*) bi-dihed. (*chīze az barā,e chaspānīdan*.)

WAGES—What wages do you receive?—shumā chand ('ujrat) mī-yābed? (*mazdūrī; muzd; tālab; daily yaumiya; rozīna; rozāna; monthly mushāharat; māhiyāna*.)

WAIT—Tell him to wait in this room.—ba o bi-goyed ki dar īn kamra (*muntazir bāshed*). (*intīzār bi-kuned; chande tawakkuf bi-kuned; andake bi-māned; mutawakkif bāshed*.)

WAITING—I have been waiting for you two hours.—tā ba dū sā'at (*intīzār-i-shumā kashīda am*). (*barā,e shumā muntazir būda am; do chashm ba rāh-i-shumā dāshta am; chashm-i-khud-rā nargiswār ba shāh-rāh-i-shumā nigrān dāshta am; barā,e shumā mutawakkif būda am; ba jihat-i-shumā tawakkuf karda am*.)

WAKE—You must endeavour to wake early.—shumā-rā 'ala-s-ṣabāḥ az bistar bar khāstan bāyad.

WALK—Do you mean to walk or ride?—shumā pā piyāda rāh raftan mī-khwāhed yā (*sawār*)? (*ba sawārī*.)

WALL—The garden wall has fallen.—dīwār-i-bāgh (*uftāda*) ast. (*manhadim shuda; inhidām yāsta; az pā dar āmada*.)

WANDERED—I have wandered in all directions over the country.—ba hama ṭaraf-i-mulk (*sair karda am*). (*siyāḥat or tafarruj karda am; gashta am; gardida am*.) Or, *man jawānib-i-diyār ba kadam paimūda am*.

WANT—I want much to see him.—*man o-rā dīdan bisiyār mī-khwāham*.

WAREHOUSE—This is his warehouse.—īn (*khāna,e ajnās*)-i-o ast. (*asbāb-khāna; ambār-khāna; karbaj*.)

WARPED—This table is warped.—īn mez (*kaj*) shuda ast (*khamīda; mu'awwīj; kozh; munhāni*.)

WARRANTED—The horse is warranted without blemish (*wa'da karda*) shuda ast ki īn asp 'aibe na dārad. (*dāda; ikrār karda; zamānat-i-īn ma'nī girifta*.)

WASTE—Why do you waste your paper?—*chirū kāghaz-i-khud-rā* (*tazyī*) *mī-kuned?* (*zū, i'*; *kharūb*; *makhruūb*.)

WATCH—I watch an opportunity of going there.—*man ba jihat-i-raftan-i-ān jā* (*mauka'e mī-bīnam*). (*kābū mī-jūyam*; *muntazir-i-furṣat mī-bāsham*; *mutaraṣṣid-i-wakt-i-shāista mī-bāsham*.)

WATCH—Your watch goes remarkably well.—*sā'ut-i-shumā ba ṭaruh-i-khūb mī-ravad*.

WAX—These candles are of wax.—*īn sham'hā az mom sākhta shuda ast*.

WEAR—I wear a suit of clean clothes every day.—*har roz daste jāma'e sāf* (*mī-posham*). (*dar bar mī-kunam*.)

WEAVES—He weaves the kind of cloth we wear.—*kisme pārcha ki mā mī-poshem ān shakhs mī-būfad*.

WEEK—He will return in a week.—*dar 'arsa'e yak hafta (murāja'a at) khwāhad kard*. (*mu'āwudat*; *'ūdat*.)

WEEPS—He weeps because of the death of his son.—*ba sabab-i-rihlat-i-pisar-ash* (*mī-nālad*). (*nāla o āh* or *giriya o zārī* or *shor o fighān* or *ashkārī mī-kunad*.)

WEIGHED—Has this sugar been weighed?—*īn shakar (sanjda) shuda ast*. (*wazn* or *tarṭil karda*.)

WEIGHT—What is the weight of this stone?—*īn sang chi (wazn) dārad?* (*sangīnī*; *sanj*; *bār*; *ṣaklat*.)

WELCOME—You are welcome.—*shumā (khūsh) īmada ed!* (*ba-khair*.) Or, *marhabā!* Or, *marhabān o sahlāq!*

WELL—Tell them to dig a well here.—*badeshān bi-goyed ki dar īn jā chāhe bi-kanand*.

WELL—I understand well what you say.—*ānchi ki shumā mī-goyed* (*dar fahm-i-man khūb mī-āyad*). (*man ba khubī mī-fahmam*.)

WET—This paper is very wet.—*īn kāghaz bisiyār (nam) ast*. (*tar*; *namgīn*; *marṭub*; *nam-nāk*.)

WHISPERED—I whispered that to him.—*man ān suhān dār gosh-ash (āhistā) guftam*. (*ba āhistagī*; *ba khufiya*; *ba nihufragī*.)

WHISTLING—I heard somebody whistling.—*shakhse-rā shunīdam ki (safīr mī-zanad)*. (*safār mī-kunad*)

WHOLE—You are welcome to the whole.—*agar khwāhish-i-shumā bāshad hama bi-gīred.*

WIDER—I want some cloth wider than this.—*man kadre pārcha az īn 'arīzta mī-khwāham.*

WINDOW—The bird flew out at the window.—*paranda az darīcha (parwāz kard).* (*parwāz kunān raft; parīd.*)

WINTER—I like the winter season.—*marā (mausim-i-sarmā) pasand mī-āyad.* (*shītā; zamistān.*)

WISDOM—She possesses much wisdom.—*ān zan ('akl)-i-kāmil dārad.* (*fīrāsat; fīrat; dirāyat; kiyāsat.*)

WISE—They only are wise who fear God.—*māhz ān kasān ('akl)ānd) mī-bāshand ki tars-i-khudā dārand.* (*ākil; dānā; zū-l-'akūl; sāhib-i-idrāk; muhakkak.*)

WISH—What is your wish?—*khwāhish-i-shumā chīst?*

WISH—They wish to remain here.—*eshān (mī-khwāhand) ki dar īn jā bi-mānand.* (*tamannā or ārzū or irāda or shauk dārand.*)

WITNESSES—Has he any witnesses?—*o (gawāhe) dārad?* (*shāhīde.*)

WORLD—This world was created by the power of God.—*ba kudrat-i-ilāhī īn dunyā (ba wujūd īmad).* (*pāidā or āfrīda shud.*)

WONDER—Nobody can evince wonder at this.—*hech kas dar īn ('ajab) na mī-tawānad kard.* (*shīgūft; ta'ajjub.*)

WORKS—She works to support herself and family.—*ān zan ba jīhat-i-parvarish-i-khud-ash wa atfāl-i-khud mīhnat mī-kunad.*

WORSHIP—We worship one God only.—*mā (parastish)-i-khudā, e wāhid mī-kunem.* (*'ibādat; tā'at; bandagī; namāz.*) Or, *mā mu'takif-i-tarhīd mī-bāshem.*

WORTHY—I am not worthy of so much kindness.—*man lā, ik-i-īn kādar-i-mihrbānī nīstam.*

WOUND—Deadly venom was extracted from the wound.—*az zakhm (zahr-i-kātil) bar āwarda shud.* (*samm-i-halhal; masamm-i-halāhal.*)

WOUNDED—Some of our sepoys were wounded.—*ba'ze az lashkiriyan-i-mā (majrūh gashtand).* (*-rū jarrāhat rusid.*)

WRECKED—That ship was wrecked.—*ān jahāz (tabāh) shud.*
(takhrīb; inhidām; zer-i-āb faro zada; shikasta; ghark;
gharīk; mustaghrik.)

WRITE—Let me see if I can write as well as you.—*bi-*
bīnam kī man ba misal-i-shumā khūsh khatt nawishtan
mī-tawānam yā na.

WRONG—You have bought the wrong kind of seed.—*sīrumā*
bazr az kism-i-dīgar kharīda ed.

Y.

YARD—This stick is a yard long.—*īn chūb yak gaz darāz*
ast.

YEARS—He is ten years old.—*o ba 'umr dah sāla mī-*
bāshad. Or, *'umr-ash dah sāl ast.* Or, *o dah sāl 'umr*
dārad.

YELLOW—That appears yellow.—*ān zard (ma'lūm mī-*
shavad). (*mī-namāyad.*)

YESTERDAY—Yesterday it rained much.—*dī roz bārān ba*
(shiddat) bārid. (*ijrāt.*)

YOUNG—She is quite young.—*ān zan (nau-jawān) ast.*
(barnā.) Or, *mewā, e 'unfawān-i-shabāb-ash nau rasīda*
ast.

YOUTH—In the season of youth.—*dar (aiyām)-i-jawānī.*
('ahd; daur; mausim-i-bahār; zamān.)

Z.

ZEAL—He showed great zeal.—*o (sar-garmī), e firāwān*
zāhir kard. (*ghabṭ; ghabṭa; ghairat; 'asabiyat;*
hamīyat.)

ZEALOUS—They are very zealous.—*eshān bisiyār (sar-garmī)*
and. (*ghā,ir; ghayūr; shā,ih; mudāwin; mudmin;*
mutahawir.)

zephyr.

ZEPHYR—The breath of the zephyr feels pleasant to us.—
bād-i-sabā ba mā khūsh mī-āyad. Or, *rīh-i-janūbī ba mā khūsh mahsūs mī-shavad.*

The book is finished, by the aid of the Merciful King, in
 the year 1877.
tammatu-l-kitāb ba 'aunu-l-maliku-l-wahhāb fī sannat
 1877.



EXAMINATIONS.

IN INDIA there are the following examinations in Persian and Arabic, at which persons other than members of the Indian Civil Service (*see note*, page 160) may present themselves:—

1.—*The Second or Higher Standard* in Persian, or Arabic.*

(a) The books which have to be read are—

PERSIAN.	ARABIC.
'Ikd-i-gul. (Selection of the Gulistan.)	'Ajabu-l-'ajāib. <i>Nafhatu-l-yaman</i> (1st part).
'Ikd-i-manzūm. (Selection of the Bostan.)	

(b) Half of an ordinary octavo page of plain English has to be rendered into :—

Persian or Arabic.

(c) Manuscripts in Persian or Arabic have to be read fairly and translated readily.

The reward for passing is, in

PERSIAN.	ARABIC.
Rs. 500	Rs. 800

(d) Conversation with fluency, and with such correctness of pronunciation, grammar and idiom as to be at once intelligible, has to be carried on with a native.†

* So called because it corresponds with the examination styled the Second, or Higher, Standard in Hindustani; there is no examination in Persian or Arabic by the First or Lower Standard.

† Except in Bombay, this portion of the test is, in Arabic, omitted.

2.—Standard of High Proficiency.

- (a) The books which have to be read are:—

PERSIAN.	ARABIC.
Gulistān.	Ikhwānu-s-safā.
Bostān.	Nafshatu-l-yaman.
Anwār-i-Suhaili.	

- (b) A passage of moderate difficulty, half of an octavo page in length, not taken from a text-book, has to be rendered into English.

- (c) An English paper of moderate difficulty has to be translated accurately and idiomatically.

- (d) Similarly, a paper of English sentences has to be rendered.
- Reward for passing in

PERSIAN.	ARABIC.
Rs. 1500	Rs. 2000

3.—Examination for a Degree of Honour.

- (a) The books which have to be read are:—

PERSIAN.	ARABIC.
Akhlaq-i-jalāli.	Hammāsah.
Inshā-e Abū-l-fażl.	Jaimur-nāmah.
Sikandar nāmah.	Makāmāt-i-Harīrī.
Diwān-i-Hāfiẓ.	

- (b) Two octavo pages, one in prose, the other in verse, selected from some difficult work, not a text-book,—have to be translated with accuracy into English.

- (c) A difficult passage from English has to be rendered with accuracy, elegance and neatness of expression, and with perfect correctness of spelling and grammar.

- (d) Conversation has to be carried on with idiomatic accuracy and fluency.*

Reward for passing in

PERSIAN.	ARABIC.
Rs. (4000)	Rs. (5000)

* Except in Bombay, this portion of the test is, in Arabic, omitted.

4.—In the Province of Sind, there is a Special Examination in Persian.

The books which have to be read are:—

(a) Gulistān.

First Four Chapters of the Anwār-i-Suhailī.

(b) A passage, in an easy narrative style, not taken from the text-books has to be translated into English.

(c) An English paper of easy narrative style has to be rendered, intelligibly and with accuracy of grammar, into Persian.

(d) A paper of English sentences has, similarly, to be rendered.

(e) Conversation, with accuracy and fluency, has to be carried on with a native of Persia.

Reward for passing —(1000) Rs.

Remarks.

Examinations 1, 2 and 3, are regulated by G. G. O. Military Department, No. 734 of 9th September, 1864; and No. 294 of 24th March, 1866. These orders of Government relate to the following languages:—

Hindustani, Sanskrit, Bengālī, Burmese, Assamese, Panjābī, Pushtū, Uriyā, Guzerāthī, Mahrathī, Canarese, Tamil, Telugū, Malayālam, Sindi.

As well as to Persian and Arabic.

In respect to Pushtū the following Government order specially applies:—

G. G. O. Military Department, No. 733 of 15th July, 1873.

The Special Examination (4) in Persian for the Province of Sind is based on:—

General Department, Bombay Castle, No. 2741 of 22nd September, 1874; and No. 1122 of 14th April, 1875.

A person, who intends to serve in India, would do well to apply to an Indian Agent, in London, for copies of these orders.

The Government of India and the Governments of Madras and Bombay may, in addition to the pecuniary rewards already noted, award a gold medal to any officer, who is reported to have passed an examination, in any language, with extraordinary merit.

No officer will obtain rewards for passing the tests of the Second Standard, or High Proficiency, whose period of actual residence in India, exceeds 10 years; nor will any officer receive any reward for passing the test for the Degree of Honour, whose period of actual residence in India exceeds 15 years.

Examinations for Degrees of Honour, Certificates of High Proficiency and for the Second or Higher Standard, will take place at Presidency Towns.

The special examination in Persian for the Province of Sind, will take place at Bombay; travelling allowance for the journey from Sind to Bombay and return will be given. Length of service is no bar to any one's appearing.

Rules for the examination, at Fort William, of Candidates other than Her Majesty's Indian Civil Servants.

1.—A general examination is held by the Board of Examiners monthly, usually the 1st Monday (not being the 1st or 2nd) of the month, to which military officers and all gentlemen,* authorized by Government to be examined by the Board, are admitted.

2.—Applications for examination from Military Officers are to be made to the Adjutant-General of the Army, or the officer in charge of his office at the Presidency; and, from all other gentlemen in the public service to the Head of the Department, in which they may be serving at the Presidency.

Candidates, in their applications, are invariably to state their addresses.

* Officers in the Public Works and Education Departments and officers of the Bengal Police Battalions. Other gentlemen by order of the Government of India, in the Home Department.

3.—All applications are to be forwarded, in sufficient time to reach the Secretary to the Board, on or before the 25th, or [if for the High Proficiency Examination, or for a Degree of Honour] on, or before the 20th of the month preceding that in which the examination is held.

4.—Examinations commence at 11 a.m.; and all papers are to be delivered to the Secretary by 4.0 p.m. Candidates arriving after 11.15 a.m. are excluded from the examination.

5.—Candidates are to sign their names legibly on each of their exercises.

6.—No Candidate can present himself for examination by the same standard at two consecutive monthly examinations; or, by the High Proficiency test, or for a Degree of Honour, until three monthly examinations, or four months, have intervened from the date of the examination at which such Candidates may have been examined and failed to pass.

7.—Special examinations are not granted except by the order of Government.

8.—Candidates are not to call on the Secretary to the Board, or any of the Examiners, for the purpose of ascertaining the result of their examinations.

A copy of the Board's report, embodying the remarks of the Examiners on his oral and written exercises is sent to each Candidate as soon after the examination as is practicable.

Extract from the Proceedings of the Government of India in the Foreign Department.

No. 1470 P, dated Fort William, 13th August, 1874.

Observations.—In the dispatch above quoted, Her Majesty's Secretary of State dwelt on the necessity for encouraging officers employed in the Political Department to study Persian and Arabic languages.

Probably such encouragement could most effectually be afforded by holding out some reasonable prospect of employment to officers

who devote themselves to the study of these languages. In the opinion of the Honourable the President in Council, however, it is impossible to give any definite promise of employment in the Political Department as a reward to officers who pass examinations or even high examinations in Arabic and Persian.

Other qualifications must necessarily be regarded as of even greater importance than linguistic attainments. At the same time a thorough knowledge of these languages should be allowed much weight in the selection of Candidates Civil or Military for employment in the Political Department.

2. The President in Council deems it necessary that officers who are hereafter appointed to the Political Service without having passed the High Proficiency or Honour tests in Persian or Arabic should, after their appointment pass a linguistic test of a higher standard than that now demanded.

Under Foreign Department Resolution No. 541 P, dated 17th March, 1871, officers in the Political Department are at present required to translate a passage of Persian into English and a passage of English into Persian. They are also required to hold with moderate fluency a conversation in Persian, and to read with fair facility a Persian manuscript.

In order both to raise the present standard of qualification and to bring it into accordance with the standards recognised under the Civil and Military Examination Rules, the President in Council considers it necessary to prescribe that in future officers appointed to the Political Department in and below the grade of 1st Class Political Assistant shall be required to pass either in Arabic, or in Persian, by the High Proficiency test; further that such officers if employed in Turkish Arabia, the Persian Gulf and Muscat shall be required to pass a colloquial examination in Arabic; and if employed at Zanzibar, a colloquial examination in Arabic or Swaheli, even though they may have already passed in Persian; and if employed in the Continent of India, a colloquial examination either in Hindi, or the local vernacular of the place where they are serving. If such officers be appointed to Burma, they will be required to pass the High Proficiency test in Burmese, but will not be required to pass in Arabic or Persian.

3. When the exigencies of the public service require the employ-

ment of an officer in any of the higher posts of the Political Department, Government reserves to itself the right of appointing any officer whom it considers to possess the best general qualifications even though he may not have passed in these languages.

But for the retention of appointments in and below the grade of 1st Class Political Assistant, it will be essential that officers hereafter appointed shall have passed or shall within three years from date of appointment pass the tests above prescribed, besides qualifying in the other subjects laid down for examination in the Political Department.

To officers above the grade of 1st Class Political Assistant neither these rules, nor the rules contained in the Resolution No. 541 P, dated 17th March, 1871, are applicable.

In August, 1874, the number of officers belonging to the Indian Service who had passed the tests for the Degree of Honour and High Proficiency was as set forth in the following Table:—

Designation of Officer.	Nature of Examination.				REMARKS.	
	Degree of Honor.		High Proficiency.			
	Persian	Arabic	Persian	Arabic		
Indian Civil Service Men	nil	nil	14	2*	*These two officers also passed the test for High Proficiency in Persian.	
Military Officer	6	nil	19	3†	†Two of these officers passed the test for High Proficiency in Persian.	
Total in India.	6	nil	33	5		

Under Notification of the 24th March, 1870, by the Government of India, the rules for the examination of *members of the Civil Service of India* are as follows :—

A Civil Servant, attached to the Upper Provinces, may present himself for the High Proficiency Examination in Persian or Hindūstānī : if attached to the Lower Provinces, he must pass in Bangālī or Uryah before he can compete in Persian or Arabic.

Until he shall have obtained the certificate for High Proficiency in Persian or Hindūstānī (or Bangālī or Uryah, as the case may be) he is not permitted to present himself for distinction in other languages. He may compete for a Degree of Honour without obtaining a certificate of High Proficiency.

He is not allowed to present himself more than twice at any examination ; but, if specially recommended by the Examiners, he may appear a third time.

He is not allowed to present himself for the High Proficiency Examination after the lapse of 7 years, nor for the Degree of Honour Examination after 10 years, from the date of his first arrival in India.

No exception will be made on account of leave of absence, &c.

Examinations will be held on the first Monday in

January

July

April

October

of each year, at the Presidency towns.

Application to be examined must be made 3 months before the date of the examination.

A Civil Servant desirous of attending examinations for prizes for the study of the Oriental languages, is allowed leave of absence on full pay for one month before the examination ; if he passes the examination, he is allowed another month. This leave of 2 months counts as service and residence. The amount of leave is not to exceed 2 months at one time, nor 12 months in the aggregate.

The tests for High Proficiency and the Degree of Honour examinations are the same as those for Military Officers, or persons not belonging to the Indian Civil Service, but the rewards are different.

The reward for passing—

PERSIAN. ARABIC.

- | | |
|-----------------------------------------------------------|---------------|
| (a) The High Proficiency Examination is Rs. 2,000 — 2,000 | |
| (b) The Degree of Honour „ | 4,000 — 4,000 |

There is no examination by the Second or Higher Standard for a member of the Indian Civil Service.

These rules affect particularly the members of the Civil Service of Bengal; in the Presidencies of Madras and Bombay they are modified by local regulations.

A member of the Indian Civil Service should obtain:—

Resolution, Financial Department, No. 2,749 of 24th September, 1864, by the Government of India; Letter, Home Department, No. 4,127, of 10th September, 1870, from the Government of India; Notification of 24th March, 1870, by the Government of India; Notification No. 49, of 4th September, 1874, by the Government of India.

TABLES OF PERSIAN MONEY, MEASURES, AND WEIGHTS.
 (The English Equivalents for the French Measures are taken from Professor Rankine's Useful Rules
 and Tables, page 110.)

TABLE I.

PERSIAN MONEY.	French Equivalent.		
	Francs.	Fence.	English Equivalent. Shillings.
1 Dīnār *	=	=	0·001 =
10 dinār †	=	1 ghāz †	0·009516
2½ ghāz	=	1 pūl †	0·095162
2 pūl	=	1 shāhī †	0·237906
4 shāhī	=	1 'abūsī †	0·475812
2½ 'abūsī	=	1 panū-bād §	1·9034 =
2 panū-bād	=	1 karān	4·75812 =
1¼ karān	=	1 riyāl †	9·51624 =
10 karān	=	1 tumān *	11·8953 =
			95·1624 =
			7·9302 =

† Not coined.

‡ Often called *pūl-i-siyāh*.§ " nīm karān or *dah-shāhī*.|| " *yak hāzār dinār*.* " *ashrafī*; it is not often met with in the bazaars.

Only five coins are in circulation:

COPPER—*nīm-pūl* and *pūl*.SILVER—*nīm karān* and *karān*.GOLD—*Zīmān*.

In accounts, the following coins are used:—

By Persians, *dīnār*, *karān* and *tumān*.By Arabs, *ghāz*, *karān* and *tumān*.

TABLE III.

PERSIAN MEASURES.—Distance.	French Equivalents.		English Equivalents. Feet.
	Metres.		
1 <i>bahr</i>	==	0·0325	0·106628
2 <i>bahr</i>	==	0·065	0·213256
4 <i>gira</i>	1 <i>chārak</i>	0·26	0·853026
4 <i>charak</i>	1 <i>zar</i>	1·04	3·412104
6000 <i>zar</i>	1 <i>farsalī</i>	6240·0	20472·624432

These measures are general throughout the country of Persia; but the values differ according to locality. Thus at Yazz and Kirmān, the *zar* is one *gira* less than that given in the table.

The Persians have no square measure.

TABLE III.

Table of Persian WEIGHTS current in Shiraz and
the surrounding country.

		French Equivalent.	English Equivalent.	Pounds Avoirdupois.
		Grammes.	Grains.	
4	<i>gandum</i>	=	0·048 =	0·7407528
4	<i>gandum</i>	=	0·192 =	2·9630112
24	<i>nakhud</i>	=	4·608 =	71·1122688
11½	<i>miskäl</i>	=	51·84 =	800·013024 =
2	<i>sīnah-mīzār</i>	=	103·68 =	0·1142875748
4	<i>nīm mīk</i>	=	414·72 =	1600·026048 =
2	<i>wāki'</i>	=	829·44 =	0·228575149
4	<i>chārak</i>	=	3317·76 =	0·914300599
				1·828601197
				51200·833536 =
				7·314404791

TABLE IV.

		French Equivalent.		English Equivalent.	
		Grammes.		Pounds Avoirdupois.	
1 <i>mīnā</i>	=	0'013090909	=	0'20202349	
16 <i>mīnā</i>	=	0'209454545	=	3'2323758	
22 <i>kīrat</i>	=	4'608	=	71'1122688	
720 <i>mīshāl</i>	=	331'76	=	51200'833536	=
				7314404791	

TABLE V.

		French Equivalent.		English Equivalent.	
		Grammes.		Pounds Avoirdupois.	
4½ <i>dārtang</i>	=	4'608	=	71'1122688	
18 <i>mīshāl</i>	=	82'944	=	1280'0208384	=
40 <i>sīr</i>	=	3317'76	=	51200'833536	=
				7314404791	
				0'1828601197	

TABLE OF GOLDSMITHS' & JEWELLERS' WEIGHTS current in Shiraz, Persia.

TABLE VI.

		French Equivalent.		English Equivalent.	
		Grammes.	Grains.	Pounds Avordupois.	
1	<i>gandum</i>	=	0·048=	0·7407528	
4	<i>gandum</i>	=1	<i>nakhid</i>	0·192=	
24	<i>nakhid</i>	=1	<i>mis̄kūl</i>	4·608=	2·9630112
48	<i>mis̄kūl</i>	=1	<i>giyā</i>	221·184=	71·1122688
4	<i>giyā</i>	=1	<i>chārak</i>	884·736=	3413·3889024
4	<i>chārak</i>	=1	<i>man-i-būshahr</i>	13653·5556096=	1·9505079442
16	<i>man-i-būshahr</i>	=1	<i>768 mis̄kūl</i>	8538·944=	54614·22241384=
100	<i>man-i-būsham</i>	=1	<i>man-i-hasham</i>	56623·104=	873827·5590144=
		=1	<i>kara</i>	5662310·4 =	87382755·90144 =
					12483·25084306

TABLE VII.

TABLE OF PERSIAN WEIGHTS current in Isfahan and the surrounding country.		French Equivalent.	English Equivalent. Grains.	Pounds Avoirdupois.
1	<i>gandum</i>	=	0·048 =	0·7407528
4	<i>gandum</i>	= 1 <i>nakhud</i>	0·192 =	2·9630112
2½	<i>nakhud</i>	= 1 <i>miskäl</i>	4·608 =	71·1122688
20	<i>miskäl</i>	= 1 <i>pinär</i>	92·16 =	1422·245376
2	<i>pinär</i>	= 1 <i>danär</i>	184·32 =	2844·490752 =
8	<i>danär</i>	= 1 <i>sad dirham</i>	1474·56 =	22755·926016 =
4	<i>sad dirham</i>	= 1 <i>man-i-shâh</i> = 1280 <i>miskäl</i>	5898·24 =	91023·704064 = 18·003386295

TABLE VIII.

TABLE OF PERSIAN WEIGHTS
current in Tehran and the surrounding country.

		French Equivalent.		English Equivalent.	
		Grammes.	Grains.	Pounds Avoirdupois.	
1	<i>gandom</i>	=	0·048=	0·7407528	
4	<i>gandum</i>	= 1 <i>nālīyād</i>	= 0·192=	2·9630112	
24	<i>nākhud</i>	= 1 <i>miskāl</i>	= 4·608=	71·112688	
16	<i>miskāl</i>	= 1 <i>sīr</i>	= 73·728=	1137·7963008	0·1625423286
40	<i>sīr</i>	= 1 <i>man-i-tahīz</i>	= 640 <i>miskāl</i> =	45511·852032	6·5016931474
100	<i>man-i-tahīz</i> =	1 <i>kharvār</i>	= 2949·12 =	45511·852032	650·16931474
			294912·0 =		

TABLE IX.

TABLE OF PERSIAN WEIGHTS current in Yazd and the surrounding country.		French Equivalent.		English Equivalent.	
		Grammes.		Grains.	Pounds Avordupois.
1	<i>gandum</i>	=	0'048	=	0'7407528
4	<i>gandum</i>	=	0'192	=	2'9630112
24	<i>nakhud</i>	=	4'608	=	71'1122688
$3\frac{1}{2}$	<i>miskâl</i>	=	14'7456	=	227'55926016
100	<i>diram</i>	=	147'456	=	22755'926016
4	<i>sad diram</i>	=	5898'24	=	91023'704064
					= 13'003386295

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